

REFORMED CHURCH MESSENGER



Entrance to the magnificent new Trinity Reformed Church, Akron, O., the Rev. George Milton Smith, pastor.

Are You a Friend?

Are you a Friend?
I seem to see you straighten up,
A question frowning on your brow;
"A friend? Of course I am,
Why ask me such a question
now?"

But just how far does friendship
reach,
The something that you call that
name—
Will it stand true through sorrow,
grief,
Through failure, or perhaps
through shame?

'Tis good to feel that we are
friends,
Are trusted and beloved as such;
But when it comes to proving
friendship's worth,
What do we count for then—how
much?

One Man there was Who long ago
Proved to the world just what the
name implies;
He was a Friend to man, and so
He gave
Himself—a sacrifice!

Can our poor friendships match
that One
Which lasted to His latest breath,
Which paid for us the fullest price
Of shattered hopes, of shame, and
death?

—Grace H. Poffenberger.

A Prayer for those who would reach the heights

Father in Heaven, we pray for
all mankind. And here, in Thy
holy presence, we would aspire to
such loftiness of spirit that we
shall exclude not from our petition
those who have done us wrong,
who have disturbed our peace, and
caused us to eat the bread of tears.

Thou, Whose love embraces all,
give us grace to remember before
Thee those whom we have much
to forgive, and may we forgive
them wholly and thus be wholly
forgiven of Thee. In the name of
Thy Son, the Great Forgiver.
Amen.

—Addison H. Groff.
Quarryville, Penna.

PHILADELPHIA, JULY 11, 1929

ONE BOOK A WEEK

NEW COMMENTARIES ON THE BIBLE

It is significant that two commentaries on the Bible should appear at the same time. It is more significant that they should be really great books. Both of them have received more attention both in America and England than almost any religious book of recent years and both of them are highly praised by scholars, preachers and Bible students. The first to appear was "A New Commentary on the Holy Scripture" including The Apocrypha, edited by Bishop Charles Gore, Dr. H. L. Goudge, and Professor Guillaume (The MacMillan Company, New York, \$5.00). This was soon followed by "The Abingdon Bible Commentary" edited by Professor Frederick Carl Eiselen, Professor Edwin Lewis and David G. Downey (The Abingdon Press, New York, \$5.00).

Bishop Gore's Commentary had attracted wide notice in England before it was published here. Not only were there many reviews but there was much discussion. All the excellent articles are written in the light of modern scholarship and based on the assured results of modern Biblical investigation. On the other hand the theological point of view is that of the historic creeds, as would be expected since the editors and many of the writers are

of the Anglican Communion. The scholarship is of the very highest order and it is Bishop Gore's evident intention to reconcile old faith with new knowledge. Several of the longer articles are by Bishop Gore himself and pretty nearly every great scholar in the Anglican Communion is in the index. The book is a remarkable piece of book making. The 750 pages are printed on India paper so that although the book is large it is light and in clear good-sized type.

"The Abingdon Bible Commentary" of 1,500 pages is the work of sixty scholars representing several Communions, and its unity is not so much in the theological agreement of these various authors as in the endeavor to show the Biblical message for our own time. Critical questions are not avoided and are treated with perfect frankness, but always the vital revelation of the passage is stressed. Back of all is great scholarship and there is always apparent the successful endeavor of the author to treat his theme in non-technical language, so that here we have a commentary for laymen as well as preachers. It is interesting that while some American scholars have been going into raptures over Bishop Gore's Commentary some of our British friends have been praising the Abingdon Commentary in enthusiastic terms. Dr. John Hutton, editor of "The British Weekly," said that he had found it one of the most interesting books to read he had got hold of in years as well as one of the most instructive.

Both of these commentaries are really

libraries. Not only is the article on each book of the Bible a sizeable book in itself, but so also are the many special articles—as for instance in Bishop's Gore's Commentary, such articles as "The Theology of St. Paul" by Canon Goudge; "The Teaching of Our Lord Jesus Christ" by Bishop Gore; "The Synoptic Problem" by Dr. Narborough; "A Comparable Study of the old Testament in the Light of Recent Anthropological and Archaeological Research" by Dr. E. O. James (an extended and extremely illuminating study). The same thing is true of The Abingdon Commentary as seen in such articles as "The Life of Jesus Christ" by Professor Joseph F. McFadyen; "The Teachings of Jesus" by Professor Harris Franklin Rall; "The Historical and Religious Background of the Early Christian Movement" by Canon George H. Box, although the articles in the Abingdon volume are shorter on the whole. But the point is that he who buys either of these books buys a library of several volumes. He buys a readable library, too. For these Commentaries are not simply or primarily reference books. They are collections of books, bound between two covers, on great subjects to be read as the latest great books are read. Interestingly enough a friend said of Bishop Gore's Commentary what Dr. Hutton said of the Abingdon: "I started to read it and could not put it down." It would be a wise Church which would buy one or both of these Commentaries as a present for its pastor.

—Frederick Lynch.

ABOUT CHINA

Recent letters from China make reference to the annual meetings of Classes and Synod in Hunan. Our Yochow brethren belong to North Hunan District Association (Classis) of the Church of Christ in China. They met in Siangtan. Our Shenchow brethren belong to the West Hunan District Association which was organized only last year and met for its first session at Tao Yuan. The fifth annual session of Lianghu Synod (the Synod of Hupeh and Hunan) of the Church of Christ in China was held at Changsha in May, with our Rev. Paul Keller, co-moderator with one of the Chinese brethren.

At Yochow the annual meeting of the China Mission was held from May 5 to 11, with Miss E. I. Sellemeyer continued as chairman. On the 10th of May the members of the mission were guests at a memorial service, held by our Chinese brethren at Lakeside for Dr. Hoy and Mr. Li Si. There was a large attendance at this impressive service. Seventy pairs of scrolls were presented by various groups, and bronze tablets were erected in the chapel. Dr. Hoy was honored as the founder of Huping, and Li Si as one of its graduates and a staunch supporter—both having suffered much and come to an early death through the untimely closing of Huping.

There is a movement on foot among the Chinese to subscribe a memorial building at Huping for Dr. Hoy. Of course it is generally known that Huping has again been opened.

—Edwin A. Beck.

Tiffin, Ohio.

A LETTER FROM MRS. HATTIE M. WOLFE

(The head of Bowling Green Academy, Ky., sends a note of gratitude and gives an interesting account of a valuable work for Christ among the colored folks.)

June 27, 1929.

Dear Dr. Leinbach:

Thank you for your nice letter and check for the teacher, received this morning. I assure you that it filled our hearts with the deepest gratitude. The teacher, Miss Wolfe, is in New Jersey working this sum-

mer. She is so heavily in debt that she was compelled to work this summer. I was very glad to see the picture in the "Messenger," and I feel it will have some influence. Dr. Stein has been faithful and so diligent in trying to bring us some help. The Reformed people are great people—too great and good not to have any definite work among my group.

The negro was brought here, served 250 years of unrequited toil—was freed and became an American citizen, although he does not enjoy its full fruition. Yet when the War of 1776 came on, the negro was there and mingled his blood with that of his white brothers on Boston Common. In all the wars in which our country has been engaged the negro has fought and demonstrated his loyalty. Never has there been a black Benedict Arnold or an assassin to strike down our beloved president. We are not strike leaders. We honor our country and our flag. The negro imbibed the white man's civilization and his religion, and we are glad, but the American Indian did not and seems for the most part unwilling to accept the full value of either civilization or religion. Yesterday I went uptown, and was much fatigued. A drink of cold water or soft drink would have refreshed me. I was in the ten-cent store. Many were there, all white save two Japs and four Filipinos. They were permitted to be served as real citizens, while I did not dare to ask to be served.

In the past 18 months more than 1,000 negro boys and girls have been baptized into the Catholic faith in the city of Chicago alone. We wonder why, for the Catholics have always considered the negro too emotional ever to become Catholic; but they have dismissed that idea, and are really making great headway with us as to numbers. In the City of Cleveland they are building a large school for the education of negroes. There are a number of colored Catholics being admitted in the Navy Department. Where there is a large number of Catholics, colored men are put on the police force. I asked a friend of mine, who went over to the Catholic faith: "Well, how did you ever become Catholic?" She said: "I never thought I could and now I can never be anything else. I am looking for the brotherhood of man and I found it only in the Catholic

Church. We are all Catholics—not negro Catholics nor white Catholics—but real brothers and sisters." I think our Protestants had better get a new vision, that we can offset the rapidly increasing influence of Catholicism, that will make history repeat itself.

I maintain that our present mission on Church Schools should be enlarged in every way, that more of our boys and girls may get their foundation here. We are not good wardens of our faith.

Our school is doing splendid work with all of our limited space, improper equipment, small salaries, and insufficient number of teachers. I had hoped that the Reformed Church could at least take up the specific work of supporting one teacher, which would help us so much.

The Bowling Green Academy carried off the first prize of all the schools of the state in the Bible course of eight weeks under the auspices of the State Y. M. C. A. Two years ago we got second prize, a beautiful banner; this year we won the lovely silver loving cup. We enrolled 179 pupils. Had six teachers. We have three boys entering college; the three girls in summer school will teach in August. One of our girls married a M. E. minister and they are now missionaries in Africa.

With all my good wishes for you and yours, and my thanks for whatever you have contributed to our work,

Yours in His work,

(Mrs.) Hattie M. Wolfe.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Superintendent

Not for a number of years has there been published a picture of the entire Bethany Family. Last Saturday the photographer was on the grounds and we had him take a picture of the entire family as well as a number of other group pictures of the children. To do this was not a matter of a few minutes and it requires some patience. Of course we expect some faces to be out of focus and not clear, because even though it takes but a few seconds "to snap" a photograph, in a crowd of two hundred some one is bound to move, and not be quite ready when he

(Continued on page 23)

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EDITORIAL

WHY SHOULD I ATTEND THE SPIRITUAL CONFERENCE?

Because *this is one of the distinctive and unique projects carried out annually by the Reformed Church.* Scores of conferences, conventions and institutes are held each year under the auspices of the Church and religion. But very seldom is one able to find a program which attacks so boldly the crucial problems which face humanity and the Christian ideal as does this program. If any other group succeeds in presenting so comprehensive and challenging a program in an equal period of time, the writer has yet to make the discovery. By supporting this conference we assist the Reformed Church in making her distinctive contribution to modern Christianity as other small Protestant groups are doing.

Because, like other ministers of the Reformed Church, *I need the intellectual and spiritual challenge which the Conference offers.* Those on the program have been selected for their intellectual integrity and spiritual daring. There is no place on the program for any one who is not willing to be as revolutionary in his ethical and spiritual attitude as is the Sermon on the Mount and the religion of Jesus. Our Spiritual Conference is a congress of vital and liberal Christianity.

Because *it gives me an opportunity to participate in, and listen to, an open forum discussion on all subjects presented.* The Conference is a democratic endeavor. No one bears any badge of special privilege. There is no inner group running the Conference. The discussions, after the reading of the papers, are carried on after the manner of the most advanced conference proceedings. One's intelligence and grasp of the problems before the group is the only credential necessary for participation in the discussion.

Because *the content and personnel of the program have a commanding appeal.* Writers of the papers can be depended upon to lead the Conference courageously and brilliantly in the fields assigned to them. They will lead us out into unoccupied fields, and from the crest of the hill-tops enable us to view the glory of the approaching dawn of a new civilization. Those who have open minds and

souls capable of making religion heroic and venturesome will gather at Lancaster in the spirit of a pilgrimage.

I shall attend the Spiritual Conference, because of the daily fellowship which it affords, even apart from the morning and evening program. This fellowship with my co-workers in the ministry, in a congenial and refreshing environment, is most decidedly worth while. Ministers do not generally fraternize and fellowship together sufficiently in an informal way. Time does not permit them to do so. Yet the building of the City of God is a work of comradeship and co-operation. When the workers know one another and are bound together intimately by bonds of friendship, their work at once becomes more effective. I need the light which shines through the eyes of my brethren who have a greater faith than I. I want to look into their souls and see the spiritual vistas which open out into eternity. I want to see the burning bush which flames in their lives, and the God who speaks through the bush. I want to attend the Conference to cultivate friendships, to widen the horizons of my mind, and to deepen the wells of inspiration, fellowship and service.

—ROLAND L. RUPP.

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THE REFORMED ALLIANCE AND ITS PRESIDENT

"The Alliance of Reformed Churches Throughout the World Holding the Presbyterian System" has occasionally been characterized as an organization with a rather staggering name—some would say horrendous—and of somewhat meagre practical accomplishment during the past half century of history. But a closer and more unprejudiced study of the facts reveals that, after all, the Alliance stands as a symbol of the family ties uniting the Reformed Churches in all lands, a mighty army of approximately 45,000,000 souls. And if its quadrennial gatherings, or the annual meetings of its Eastern and Western Sections on both sides of the ocean, have not as yet effected much actual Church union in America, the friendships thus established have been of no little value, support of the weaker and needier Churches has been stimulated, a clearing-house of common principles and ideals has been established, and in Europe at least branches of

the family have been greatly helped by the feeling of solidarity with a great host that has been engendered through the contacts, conferences and common enterprises of the Alliance. May we not hope, also, that the future holds in store a far greater comity and unification of effort among the sorely divided members of the Presbyterian household of faith?

At its 13th quadrennial meeting, held in June in the city of Boston, where, alas, the Churches of the "Presbyterian System" are surprisingly few and weak, the Alliance chose as its President for the next four years Dr. George Warren Richards, President of our Theological Seminary at Lancaster. The Reformed Church in the U. S., which is accustomed to do him honor and to recognize him as—well, at least as *primus inter pares* among the leaders of our communion, nevertheless is gratified at this general recognition of his high qualities of leadership by the Reformed Churches of the world. It is the first time in the history of the Alliance that a member of our denomination has been chosen for this high honor, and we do not doubt that Dr. Richards will meet its duties and opportunities ably as well as gracefully. May his administration greatly promote the cause of Reformed solidarity and thus make an ever larger contribution by the Churches of the Alliance to the on-coming Kingdom of God.

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A WORTH WHILE CAUSE

The MESSENGER of May 2nd contained a brief article by Dr. J. Rauch Stein on the Academy for colored girls and boys in Bowling Green, Kentucky, of which Mrs. Hattie M. Wolfe is the efficient head. On the cover page of that issue we gave a picture of a class taught by Miss Wolfe, the teacher of English. A number of friends in the Reformed Church have for some years been contributing voluntarily small gifts toward the support of this teacher. But we are sorry that even the modest salary of \$450 has never been fully raised.

Shortly after the printing of this article, one of the MESSENGER readers generously sent \$25 toward this cause. We wonder if there are not some others who will feel like making a contribution, especially after they read the letter from Mrs. Wolfe in this issue. We fully agree with her that our denomination ought to do something for the great race of which she is a part, and which will have so large an influence in the America of the future; and we believe there are a number of MESSENGER readers who will be happy to share in such a ministry of usefulness. If so, send on your gift, however large or small, and we will see that it gets to the right place.

* * *

ON THE STOCK MARKET

The MESSENGER has received several communications asking our opinion about Bishop Cannon's reported "speculations" on the stock market, and raising the question whether the Prohibition cause has not been discredited by "ecclesiastical dealings in bucket-shops." We have, of course, not been unmindful of the fact that the "wets", greedily snatching at the semblance of an argument, have found this report a delightful morsel of gossip, and their loud chuckling and pharisaic homilies have been much in evidence since the announcement was made that so prominent a leader in the dry cause has been engaged in rather extensive dealings on the stock market. It is not our business to judge Bishop Cannon, and we are not sufficiently conversant with the methods in vogue in such business transactions as are indicated to be able even to describe them with precision.

The right or wrong of Prohibition has nothing at all to do with the question at issue, except insofar as any sort of discreditable conduct on the part of its advocates or opponents naturally vitiates their influence in promoting the cause to which they are attached. The smug assurance of rectitude assumed by some newspapers in discussing the matter is a bit sickening. However, we cannot deny the forcefulness of the observation made by the *New York*

Times, under the title, "A Handbook for Bishops," which is as follows: "In all the discussion about the proprieties of conduct for a Bishop, little attention has been paid to original sources. Even United States Senators who have been troubled by certain episcopal events have not apparently known that St. Paul covered the whole case in his First Epistle to Timothy. Instead of reading stock market reports, it would be better if a Bishop carried with him the injunction of the Apostle that a Bishop should be 'not greedy of filthy lucre * * * not covetous.' St. Paul also laid it down that a Bishop 'must have a good report of them which are without.' He probably would not have thought it sufficient to answer that a bad report was due only to malice and slander. Finally, a Christian Bishop should never forget the solemn warning of St. Paul to take heed 'lest being lifted up with pride he fall into the condemnation of the devil.'"

Although, as Protestants, we do not accept the theory that the Ten Commandments are applicable only to the clergy, it is nevertheless incumbent upon those ordained to spiritual leadership to set the highest form of example and to avoid, as far as possible, even the appearance of evil. It is not a wholesome business when ministers of the Church are more interested in the stock market than in any other feature of a newspaper, as seems to be the case, and it is difficult to believe that pastors can pay proper attention to their legitimate work if they yield to the temptation of dabbling in the stock market. Certainly, in such circumstances, it becomes very much more difficult to remain spiritually-minded. To say the least, it is a good time to apply the motto: "*Better Not!*"

* * *

EFFECTIVE PREACHING

The late Dr. William Mann Irvine was regarded as a good judge of preaching. As headmaster of Mercersburg he had exceptional opportunities to hear many and various preachers, and to note the qualities which make preaching effective, or ineffective, especially for young men and boys. In a notation written to the MESSENGER a decade ago, Dr. Irvine mentioned the following bits of counsel which we will be wise to consider seriously and often: (1) "A sermon should not be too long." From 20 to 30 minutes was, in his judgment, quite long enough; more than enough, indeed, if the discourse was dull. (2) "Abstract quotations and phrases should be avoided, and the language used should be simple and clear." He said that when preachers used such phrases as "the God-consciousness" and "metaphysical aspect of rightness," many of the boys went to sleep and those who stayed awake looked at each other and smiled. Personally, he felt rather proud of the self-control of these youths. (3) Illustrations that are bright, crisp and new, are needed to make sermons interesting and forceful." It is not enough that what the preacher says shall be true; it must also interest the hearers and touch the practical needs of their lives. (4) "Effective sermons should be scriptural, and preachers should make the people feel that the Bible is as vital in our lives today as it ever was among the children of Israel in the past." (5) "The preacher must learn to make his sermon colorful, even dramatic, in parts, while avoiding sensationalism." This, of course, is largely a matter of personality. Dr. Irvine told how, on successive Sundays, two preachers at Mercersburg used the same text. One sermon was clear and logical; it appealed to the head but not to the heart. The other sermon was full of color; it was logical too, but its dramatic touches carried genuine appeal to the heart. The first sermon brought no response; the second did. (6) "A long text is confusing; when it must be used, the theme should be stated in a few words."

Moreover, Dr. Irvine insisted that he had only heard three or four preachers in his life who could use a manuscript and make you forget that they were using it. Almost every preacher who used a manuscript, he felt, "hindered the flow of magnetism between himself and the hearers." And he added these among the things to be

most sedulously shunned: "a professional tone or 'holy voice,' slovenly English, and a patronizing manner." It is, finally, a dangerous habit to depend on the inspiration of the moment for your introduction. It was Dr. Irvine's advice that the preacher should put his most careful work on it.

Surely these counsels are perennially timely and wholesome. In connection with them, we suggest prayerful attention also to the message of Bishop McConnell, President of the Federal Council of the Churches of Christ, that the great need of our time is *to strike the positive note* in preaching. "Too much of our preaching of late has been full of invective and fault-finding," says the Bishop. "This was not the method of our Lord Jesus Christ. He valued the greatness of His disciples, when they themselves did not suspect it. He calls Peter a 'man of rock' when there is no outward appearance of a man of rock in the man. We need in our modern Christianity to follow the method of Christ in emphasizing the good in humanity, and paying less heed to the other side of life and character. We must develop a deliberate attempt to *see the good* in human beings, and to have those human beings understand that we see and appreciate this good. Today we are prone to regard the critical mind as the one that can perpetrate the most fault-finding with others. This faculty in the critic is likely to make him be regarded as having a critical intellect. Nothing is further from the truth. But in reality, *it takes a great deal more power of intellect to discern good than evil; to give praise than to find fault.* Anybody can find fault with the ideals of modern society; with the ideals of the Church and of religion. But it takes a great deal more intellect to discern the strength and goodness of society and of its institutions. This is a Christian obligation upon the Church at this time. We must develop the power of discrimination; learn to estimate the value of others, allowing our appraisal of others to become known and place a value rather upon the method of discernment than the immediate result. The Church has got to learn to become a discoverer of men; to find the strength in men as well as their faults and weaknesses."

The preaching that is most likely to secure results, not only in winning a further hearing for the preacher, but in edifying the hearers and quickening them to larger faith and service, will not be unmindful of the points herein noted. Those of us who have been entrusted with "the wonderful words of life" have a weighty responsibility in proclaiming them aright.

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A RECONCILIATION PACT AMONG CHRISTIANS

A number of leaders of various Protestant denominations have signed the following reconciliation pact: "We, Christians of various Churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world; and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling Churches. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to practice, in all our spiritual fellowships, the equality of all Christians before God, so that no Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor pulpit courtesies to other ministries; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Savior, whose we are and whom we serve."

Are not our readers ready to sign a Pact like that? If not, why not? It seems to us to embody the very spirit for which our Church has stood since the days of Zwingli. If there be anyone among us who objects to the above agreement, we would be glad to have him express to us his conscientious objections; but the MESSENGER believes that the pastors and people of the Reformed Church will

be found to be enthusiastically behind this Pact of Reconciliation.

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SCIENCE AND THE UNSEEN WORLD

The lecture by Professor A. Stanley Eddington, (Professor of astronomy in Cambridge University, England, and author of the Gifford Lectures 1927, "The Nature of the Physical World"), recently delivered at the 262nd Yearly Meeting of the Society of Friends, London, is regarded as one of the most remarkable contributions made during the present century to the controversy over *the relative value of the scientific and religious outlooks as guides in the apprehension of truth.*

It began with a brilliant description of the scientific epic of nature from a huge mass of tiny electric particles collected round centres of condensation into the universe we know through star formation, into the solar system, and, finally, the world of animal and man. "Penetrate as deeply as we can by the methods of physical investigation into the nature of a human being," said Professor Eddington, "we reach only symbolic description. Far from attempting to dogmatize as to the nature of the reality thus symbolized, physics most strongly insists that its methods do not penetrate behind the symbolism." He went on to urge that the interpretation we seek may be supplied by that mental and spiritual nature which we know is in ourselves transcending the methods of physical science. "It is just because we have a real and not merely a symbolic knowledge of our own nature that our nature seems so mysterious; we reject as inadequate that merely symbolic description which is good enough for dealing with chairs and tables and physical agencies that affect us only by remote communications."

Speaking of the experience which comes in a silent Quaker meeting, the lecturer said that science must pause before rushing in to apply a supposed scientific test; for such a test could only be applied by first stripping away, not only our religion, but all our feelings which are outside the world of measureable things. The essential difference, which we meet in entering the realm of spirit and mind, hangs round the word, "ought." In the physical world what a body does and what a body ought to do are equivalent; but we are well aware of another domain where they are anything but equivalent. "Dismiss the idea," he said, "that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed."

Speaking about God as personal, Prof. Eddington drew an illustration of a supposed visitant from another planet trying to explain the silence of Armistice Day without the historical knowledge behind, which provides its real meaning. Such a visitor might understand the material conditions producing the silence, but he would be unaware that the silence has also a significance. When we assert that God is real, we are restricted to a comparison with the reality of atoms. If God is as real as the shadow of the Great War on Armistice Day, need we seek further reason for making a place for God in our thoughts and lives? We shall not be concerned if the physical scientist fails to discover either. Questioning the view that the unseen world is an illusion, he said, "*We do not want a religion that deceives us for our own good.*" Our assurance of God is the consciousness of a relation rather than a flawless proof of His existence.

The very essence of the unseen world is that the conception of personality should be dominant. "We are not wrong in embodying the significance of the spiritual world to ourselves in the thought of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered." In conclusion, Prof. Eddington thought Quakerism in dispensing with creeds held out the hand to science. "The spirit of seeking which animates us refuses to regard any kind of creed as its goal. Rejection of a creed is not inconsistent with being possessed by a living belief. The belief is not that all our knowledge . . . will survive in the letter; but a sureness that we are on the road . . . Religion

for the conscientious seeker is not all a matter of doubt and self-questionings. There is a kind of sureness which is very different from cocksureness." (Prof. Eddington's Lecture is published by Allen & Unwin, London.)

—ALBERT DAWSON.

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The Parables of Saged the Sage

THE PARABLE OF BOOKS AND THEIR USE

I sate among my Books, and I held one of them in mine hand, while others were lying about me. And a friend of mine entered, and said, Art thou reading?

And I said, When I read, I have one Book, but if I do but browse, I pile many books about me. There be times when a man should be wedded to a Book and other times when he may flirt with a number of them.

And he said, Reading is great sport.

And I said, Taking things all together, I am rather glad that my Honoured Parents taught me to read. Nevertheless, reading is not without its disadvantages.

And he said, It helpeth to pass the time.

And I said, That is one of the worst things about it. Time passeth while we read, and most that men read is not worth the time.

And he said, Is it so bad as that?

And I said, How much of what thou hast lately read dost thou remember, and how much is the good which thou possessest increased by what thou dost remember?

And he said, Even if I remember little, is it not well to have read?

And I said, I live hard by a pen, though not in one. It would fare ill with me if people ceased to read. But I am distressed sometimes when I consider how little of what men read is good for them.

And he said, Doth not reading widen the range of one's thought?

And I said, It may be so, or it may be that reading shall become a substitute for thought. Some great men I have known read little and think much. Nevertheless, I stand reverently beside the Printing Press, and am proud that I serve the Press and that it is my servant. For what I think and write, that must it print; and it may be that some folk will read it.

And he said, Beware lest thou teach them that it is inadvisable to read. Lest haply they believe thee, and thou be left with no disciples.

And I said, I do not advocate Illiteracy, but Literacy is one thing and Learning is another, even as a Meal-ticket is not a Meal, nor a Railway ticket a Journey. Happy is the man who hath a Good Book and is able to read and understand it and to make use of its teachings. His shall be the accumulated wisdom of the centuries. For him have the ages spoken. And well is it that there is so much for him. Howbeit, reading doth not of itself make a man wise, and there be men who read who might better be Plowing Corn, and others whose Insatiate Hunger for reading hath left them no ability to Digest what they have already read.

And he said, I am glad thou dost not disapprove of reading, for I was thinking of passing the Bookstall, and buying one of thy books.

And I said, From such a purpose I would not dissuade thee.

And I know not if he bought it, or only thought that he would do so, and bought a Best Seller instead.

What Religion Means to Active Scientists

II. *Allan Winter Rowe, Chief of Research, Evans Memorial Hospital, Boston*

An Interview Written by EDWARD H. COTTON

After we had talked an hour, Dr. Allan Winter Rowe, chief of the Research Service of the Evans Memorial, Boston, Mass., asked: "Well, are you getting anything out of all this?"

"Yes," I replied. "I have discovered at least one thing—an unusual personality."

But much, in addition, developed from the interview, as readers who continue may learn.

Dr. Rowe combines physical with mental activity, if you can get the meaning. About him is nothing hesitating or lethargic. He sleeps five hours and works the other nineteen; but also out of those nineteen hours he gets a good deal of fun, and one can believe it after talking with him. To some of his positions I felt obliged to take direct exception, invariably to be met with a hearty laugh, not at all by way of ridicule, but because he enjoyed thoroughly the difference of opinion.

We must remember that men working with this body of ours see things from the physical point of view. They become intimately acquainted with the development of human systems, from the cell onward. Hence, if now and then one of them agrees that phenomena may exist outside of, and independent of, physical, bodily activity, the admission should carry weight.

Dr. Rowe made such an admission; the more notable because, temperamentally, he does not make concessions to one with whom he is debating a question.

Men who are working to repair the delicate mechanisms of the body cannot linger too long with possibilities, or even probabilities. They must have certainties. In preventive medicine, speculation and ex-

periment may precede; but the actual work must be done on a basis of certainty. This habit of certainty is a good habit of mind to form and one which theologians and teachers of religion do not always have, naturally, because much of their business is with what is not physically demonstrable. In other words, scientists do not and cannot work on a basis of faith, while those who lead and shape religious opinion often must.

"I can prove to you that you have a body," said Dr. Rowe, with a smile; "but can you prove to me that you have a soul?"

I was obliged to admit that I could not; neither could I prove to him in satisfactory scientific terms the God-Reality, nor immortality. It simply cannot be done. If anyone thinks he can prove these things to a thoroughgoing scientist, he is welcome to try it. Yet, when I asked Dr. Rowe, directly, if he would deny the God-Reality or immortality, he shook his head. It was merely that he could not demonstrate them in terms of physical knowledge. Then he added: "But I am sure if you and I could get together, after this introduction, and have a heart-to-heart talk, we would find that what we are differing on are terms and opinions; we would agree on the essentials and fundamentals. The trouble is, my trade is research; yours is religion. We start with the same premise and arrive at the same conclusion, though traveling roads often wide apart; and that is true of a great deal of life. When we really shall come to understand each other, whether we are chemists or physicians or astronomers, or Protestants or Catholics or Jews or Buddhists, we shall find that

ultimately we are seeking similar goals, though at present there is much groping and confusion."

In addition to directing the research service, Dr. Rowe is a member of most of the national sport-governing bodies. He was one of a group which organized the Sportsmanship Brotherhood, an organization of international activities. He says: "College athletics build strong bodies; they also build character." Another of his activities is application of a wholesome ethics to business and commercial ventures. I told him his energies in these directions looked a good deal like applied Christianity.

"I am glad to talk with you," he said. "The time has come, and I say it with emphasis, for us to get together and iron out our differences, and then start in to make this a better, a safer, and a pleasanter world in which to live."

"My grandfather several times removed, John Proctor, was hung in Salem in the course of the witchcraft craze, which, by the way, was an instance of mental aberration, extreme to be sure, but wholly classifiable; we see instances of the same sort of abnormal psychology daily in our work here. But those personal misfortunes, though occurring in my family, do not prejudice me at all against religion. All of us like to regulate the affairs of others. Perhaps that is one reason for differences in religious opinion. I was brought up a Unitarian in the old First Church of Gloucester, Mass. The parish was originally Congregational; but at the time of the great schism a century ago, the dissenters being stronger, forced out the old guard, and took possession. Not long

ago I was in a village in Scotland of one hundred and twenty inhabitants. It was estimated that in the village were individuals subscribing, one or more, to thirty-five different forms of theology. I am open to spiritual impressions. I like to sit in a great cathedral and let the quiet worshipful atmosphere and the music expand the spirit. About it is something exalting. I happen to prefer the music of Sebastian Bach to that of certain later composers; but that preference is probably temperamental. A later idiom, such as that of Honegger, has its meaning, its true appeal. Well, I merely mention these facts to indicate that it is entirely human to have different points of view.

"Medicine is an art rather than a science, though it is based on sciences and with every year partakes more of the substance of its origins. No, we are not working here to put physicians out of a job, as you might infer from the term 'preventive medicine'; on the contrary, all such work gives them a greater and better one. In the old days, physicians treated symptoms. They swept up the pieces and patched up the body so that it could go on and do its work a while longer. The trend today elevates the calling of doctor from that of a purveyor of pills to that of an educator. The record of the past few decades is a tale of encouraging progress.

"To prevent disease you must know the cause of the disturbance. But the name of those diseases is legion, the cause of which is wholly a mystery. Many times we know the intermediate links, and treatments have been devised for them. But what causes cancer? Why does the pituitary gland go wrong in childhood and in one case produce a dwarf and in another a giant? Why do a multitude of other physical derangements occur? Today we do not know. One of my colleagues is working now on certain problems of heredity. He knows he hasn't a chance to solve those problems; but he is willing to plant, that others may reap. The wonder to me is that we breed as straight and true as we do. You will tell me that breeders of animals can get what they want. I reply, only in certain limited directions; and besides, these men are working with much less involved conditions. In many directions the results of animal study are not susceptible to direct translation into terms of human experience.

"For instance, if the adrenals, those two little glands over the kidneys, are removed in a white rat, the creature will live, go on, and raise a family. But if they are removed in a human being, he dies in a few days a painful, unhappy death. The rat has adequate accessory material; man has not. Science has made, and is making, progress. But the record of accomplishment is meager when compared with the vast number of things unknown. It seems at times as if the chief object of knowledge was to show us our lack of knowledge.

"You speak of body, mind, and spirit, as if they were separate entities. I wonder if you realize how closely they are intertwined. A definite proportion of the patients I examine show intimate mental and physical connections. Motives for human behavior often take their rise in purely bodily conditions. We say the dog frightens the cat. What actually takes place? As Dr. Walter B. Cannon has so convincingly shown, the adrenals of the cat at sight of the dog become hyperactive, the cat's fur rises, its eyes dilate, and, incidentally, it feels fear and hate. Get kitty away into another room; the adrenal excitement subsides, and the cat becomes normal and quiet again. A person fears something; at once heart-action increases, the face pales, the muscles of the mouth twitch, physical weakness develops which may make the person succumb to the fear. Pain, emotional excitement, seriously in-

terfere with the enjoyments of food and with digestion, which, in turn, lessens activity and impairs, and, at times, actually prevents accomplishment. In view of all this it is exceedingly difficult for a student of medicine and its sciences to understand what you mean when you

STARS AND STRIPES TOO GRAND TO WAVE OVER CHURCHLESS PEOPLE

Practical Christianity means real Patriotism. The latter amounts to very little without the former. Nations that try it do not get very far.

Noise is to Patriotism what Politics is to Statecraft—a detriment. Christianity is everything to Life, Patriotism and Statecraft. Without it neither of the three amount to anything. Let that be an Independence Day thought.

If Washington found it necessary to get down on his knees in the snow at Valley Forge, we should at least occupy a comfortable seat in a Church pew on Sunday.

We can thus help finish what the Signers of the Declaration started. It would mean a nation in Church every Sunday, and a nation like that would be the kind hoped for by the Man who preached the Sermon on the Mount.

The Declaration of Independence would not have been written had that sermon never been preached. One rests on the other, and we have the benefit of both. The Golden Rule was the first Declaration of Hope for Humanity.

On Independence Day it is well for this nation to take stock account. It is the same with the individual. What have we done for the welfare of the land or for the benefit of others?

Did we make Reading any better? Are our homes happier? Do our families think more of us? Have we obeyed all the laws? If the answer is in the affirmative, we are better citizens.

There is such a thing as Negative and Positive Patriotism, just as there are Negative and Positive Church Members. Many "belong" but do not attend. They are something like the man who always talks about his country but does nothing for it. They are static.

The Flag and the Cross make a great combination. Lessons were drawn from the two in many of Sunday's sermons. They show that we can make this nation what the Patriots intended it to be by living the life Christianity teaches us to live.

The Stars and Stripes are too grand to wave over a Churchless People. Believing in the Cross makes us greater admirers of the Flag. They mingle on Sunday. Will we be there to see the merger—the Spirit of '76 helping us observe the Golden Rule?

Thank you.

—Reading, Pa., Eagle.

speak of a separate spiritual entity. We all must admit the indestructibility of matter. But a soul, or a self entirely spiritual, that can stand alone, is difficult for us to visualize.

"I must say, now, in fairness, that many, perhaps most of the patients, who come to this hospital for treatment present problems not only of a physical, but, in the broadest sense, also of a social nature. A part of their trouble is fundamentally mental—spiritual, if you prefer the term.

We may be able to put the body straight, and so relieve a physical pain. What have we actually done? We have relieved one burden, thus enabling the patient to carry better his other burdens. As much thought must be given to the social as to the physiological problem—at times, more. This body is important, yes—but only as a habitation."

"A habitation for what?" I asked, quickly.

But Dr. Rowe only smiled.

Then he continued: "We are living in a finite house; and to conduct ourselves in that house we must have finite conveniences: rooms, people to live in them, brains for the people. For both your thoughts and mine we must have expressions. We must surround those thoughts with their proper material instruments. I have been brought up in a school that is perfectly willing to theorize; but after theorizing we must go into the laboratory and see if the theory agrees with the facts. You may wonder at my next statement: the number of facts we can prove to our entire satisfaction, including elimination of error, is exceedingly limited.

"What is my religion? In the first place I separate religion from theology. Religion is the natural craving of every individual, high, low, and in the middle, for something beyond the experience of his material life—a search for causes, for reality, out there somewhere in the extraphysical. Now that craving, in a perfectly human way, undergoes classification into as many theologies, almost, as there are people in the world. But after a time one can discover a certain unity.

"I live with and by and for people; that is my philosophy of life; and that does not mean only relieving their physical pain. It means helping them get a right mental outlook—again call it spiritual if you want to. I estimate a man, not according to his theological label, but according to his intellectual kindness. My sympathies are not necessarily with Roman Catholics; yet, in time of famine, flood, and disease, the priest stands his ground when others flee. I think he has religion when the one who runs lacks it.

"To me the term 'God' does not convey any definite meaning. In the first place, it is not the word I would use for the quality and power you might wish that term to represent. Still, again, if you and I could see eye to eye, we might find ourselves fundamentally agreeing. Please understand me; science believes in God, or perhaps we should say an element of it does. We have two schools, the mechanistic and the vitalistic. The mechanistic school assumes mechanical causes for all activity. Man is a mechanism; the universe is a greater mechanism. There is nothing beyond what the senses perceive. I am not of that school. I believe with the vitalists that there is a force about which we know nothing, but which produces living matter. It is an attribute of living matter that it can transform dead matter into the living cell, as in the case of food; but in no other way through the controllable agency of man can dead matter be vitalized. Life has never been created in any laboratory.

"What is going to happen to me when I die? My reply must be that of an agnostic. Yet I think I would assume that somewhere and somehow you and I will find other and higher expressions. I have a friend of superb intellect and useful achievement. He will die in the course of nature. The meaning of his life and his efforts will continue in the character and work of others. In brief, he will live on in the impulses that he has loosed in the world. But I am not ready to say that is the only way he will live on. Frankly, I do not know.

"Men of my calling cannot speculate too far. To do so would be dangerous and might prove fatal to truth. Yet I stand

with that group of men who would admit objective phenomena into life—we might go so far as to name them supernatural elements. Life is not all subjective and individualistic; outside ourselves is some power, to us incomprehensible.”

Is Dr. Rowe a religious man? What do you think, now that you are familiar with his work and his ideas? He is not religious in the accepted traditional sense, for he belongs to no Church, and does not go to Church. I wish he did, and told him so.

But perhaps, after all, men like him have an orbit outside organized religion. He sees the usefulness and necessity of Churches; yet his kind prefer to work independently of them. In fairness, we conclude that such also serve.

The Terrors of Prohibition

By E. FRANKLIN FAUST

This is a day of education. Sometimes it is in the form of pure education, or it may be legitimate advertising, or political propaganda, personal or partisan, and again it may be deception for ulterior ends.

For some time our country has been flooded with propaganda against the laws governing the traffic in intoxicating liquors. Newspapers, magazines, even Congress, have all been lending themselves to this propaganda in unlimited degree.

The form it now takes is intended to inflame the people throughout the country, especially those who are neutral or indifferent to the strict protection of society from the destroying power of this social evil, against the use of the enforcement power of the Government now working to suppress violation of the law. These agencies give the impression that the Government is terrorizing the country and molesting innocent, law-abiding people in their quiet homes. They would have us believe that none of us are safe at home, on the highway, or in our place of business.

That some deaths have occurred, at the hands of enforcement officers, is true. In a few instances women were the victims, whether due to resistance offered to officers in the faithful performance of duty, or as may have been the case in some instances, of indiscretion of officers, who may not have been cautious. Yet these instances have been magnified by the enemies of the prohibition laws, in their efforts to inflame the minds and sympathy of the people.

These same propagandists have never once protested the violations by these offenders; they never seek to inflame the people against the murder of faithful officers, but only against the proper and rigid endeavor to suppress lawlessness.

The killing of persons is always to be regretted, even the slaying of the criminals. It is cause for regret, even when the result of self-defense. But it is well known that in the process of executing the law, force and severity are unavoidable. So long as criminals defy the law and authority, and disregard the life of those entrusted with maintenance of law and order, it is necessary to use force to curb and restrain the violators and to protect person and property. No person is compelled by law to violate law and become a criminal, or to put himself in jeopardy of the officers of the law. Therefore, why any person should carry on a propaganda for the defense of violators is beyond understanding.

It is true that there are some Prohibition terrors.

First, the chief Prohibition terror is the violator of the law.

Law is enacted for the welfare and security of society. We build fences as restraints. Ancient cities built walls to restrain their enemies and to protect the society within the city. Thieves curse locks and locksmiths. The bandit condemns the burglar alarm. The assassin hates and would destroy the officers of the law and the courts of justice, because these interfere with his doing as he pleases.

The violator of the law defies authority, destroys order and thus begins the process of terrorizing society. Every law is in danger, and the whole social order is

menaced when evil men set out to assert their personal liberty at the expense of the liberty of every other person in the community.

Law never makes a criminal. It is the criminal that makes laws necessary. The divine law did not make sinners, but men by their sinfulness made it necessary to prescribe limitations and restraints, governing the conduct of mankind.

PULPIT SIDESTEPPING

The other day I received a letter from a business man out West. He says: "I have, ever since I could think at all about these things, had it very emphatically in my mind that the profit system under which we do business is diametrically opposite to the teachings of Jesus, yet I never heard that the Church has or is taking any stand against it. What is the reason for this? Can the leaders of the Church not see this, or are they short of ideas for a system to replace the wrong system? Or is the Church of Jesus Christ a coward and dare not offer a fight against it? I belong to Church and go regularly to hear the sermons. I enjoy it very much, but often I am amused at the ministers, how cleverly they sidestep some of the words of Jesus, when it comes to this very issue. Everybody seems to be converted now, including the preachers, from what they were twelve years ago regarding war, but profit seems to be the life-blood of existence fully as much within as without the Church. I would very much like to see an article from your pen regarding your ideas as to what to put in place of the profit system, as some organized means would have to take its place, in order to carry on industry and commerce."

—Professor Harry F. Ward.

Who would repeal all divine law and all civil laws because they restrain some evil-minded people from having their own way, to the annoyance of the many? Criminals naturally oppose all laws and all authority.

Makers, sellers and purchasers of intoxicants are equally criminal, for two reasons: first, because the law prohibits the traffic; secondly, because intoxicants are injurious to man and to society. It is these violators of the law who are the terrors to society.

Secondly, defenders and protectors of criminals are the terrors of Prohibition. There is a large number of propagandists who, with might and main, are defending and protecting the violators of this beneficent law.

These people misrepresent the situation, or magnify some incident which they can use to inflame the feelings of those who are ready to sympathize with the criminal. They seek to incite people to sympathy for the offender; they ridicule the law and those who revere it; they endeavor to break down the executive department of the Government, making it more difficult to obtain enforcement of all law. These are the terrors of Prohibition.

Newspapers that make it their policy to give their pages and editorial columns to this propaganda, without a word of protest in support of civic righteousness; disloyal officers who accept bribes or are lax in the performance of their duty, shutting their official eyes to violations; courts that interpret the law too liberally; all who encourage the violations by repeating fanciful tales of the impossibility and undesirability of the enforcement of the law—these all constitute the real terrors of Prohibition.

The horse thief came in the night and stole the farmer's horse. In pursuit by the officers he resists, gives fight, and is shot. Who is it that terrorizes the country, the faithful officer who risked his life to recover the property of the farmer, or the horse thief?

The bank robber is felled by the official protecting the bank. Which is the terror? The kidnapper who falls victim of the officer protecting the children of your homes; the fiend who attacks your wife or your daughter, is shot or roughly handled in resisting arrest. Which is the terror to society? Even in the due process of the law in bringing about the punishment of such criminals, many persons turn their sympathy to the offender, forgetting the menace to society.

Whoever defends or protects or upholds the violator is an enemy to society. Society must be protected against its enemies. All this cry against the officer being prepared to protect himself and to bring the offenders to justice is but a criminal appeal to give violators of law a clear course to elude capture or restraint.

We are alarmed when a bootlegger counterfeits the revenue stamps; or when a man falsifies his income tax report; or when a hungry man, his family in need, steals food, but the liquor violators, their sympathizers and the giant power back of them, throw dust into the eyes of the good people and win their sympathy for the most horrifying and diabolical business that ever thrived on the sympathy of credulous mankind.

Who are these propagandists? They are those who have opposed the enactment of this law from all time; who have been in the business for the money to be made from it; who want it for their personal use; who are criminal by nature; or who are the paid propagandists of this business which has never respected a single law of God or of man.

Why waste sympathy on the criminal who wilfully and wantonly violates the established law of the land? Oh yes, he is entitled to humane treatment, and fair trial. He must not be brutally shot down in cold blood.

Nor is he. If he has been injured it was when resisting the law.

We waste no sympathy on the mad dog that terrorizes the community and is shot. Yet that dog is more entitled to sympathy than the bootlegger, for the dog is afflicted with disease and is without control of his actions, but the bootlegger is in full control of his will to act.

Let us keep sane, and classify the Prohibition law with all restraining laws. Let us not be carried off our mental base by the paid propagandists of the most defiant and lawless organization that ever sought to promote its vicious and destroying iniquity, to the detriment of society.

W. Hazleton, Pa.

That Church Union May Prevail

PAUL M. LIMBERT

One who attended the *Christian Herald* Institute of Religion in June feels a special responsibility to keep the topic of Church union in the forefront of discussion. A more representative group of clergy and laymen probably never gathered at one conference in the United States than that which discussed for three days the theme, "The Next Steps Toward a United Church." What was formerly my opinion concerning the proposed merger of our Reformed Church with the United Brethren and the Evangelical Synod has now ripened into a strong conviction, that the successful carrying through of this union will be one of the most effective means of serving God in our generation. If this movement is to prevail, however, those of us who believe in it must consider carefully the conditions for success. What are the real issues at stake? What are the keynotes that should be struck? What approach is likely to appeal most strongly to thoughtful men and women?

(1) The whole proposal should be viewed in the light of a broad perspective, with the primary emphasis upon the needs of the world and Christ's ideal of the Kingdom. When the problem is viewed more or less narrowly from the standpoint of the interests of our denomination, difficulties are likely to be magnified and gains not to be seen so clearly. See, for example, the forceful arguments by "Temple" in "The Messenger" of May 9. But when one forgets self and looks beyond to the tremendous tasks confronting the Churches, difficulties in the way of a merger shrink and a move toward union seems imperative. This note of the needs of the world is almost wholly absent from "Temple's" discussion. To quote from the report of the Findings Committee of the *Christian Herald* Institute:

"Whether we consider the need of the world for a forceful and united witness to the great moral and religious verities of our Christian faith, or the need of our children and young people for an intelligent and effective Christian education, or the wastefulness of our present ecclesiastical organization with its needless duplication of machinery and its un-Christian rivalry and competition; whether we consider the countryside with its many struggling and competing Churches, or the cities with their teeming population, multitudes of them wholly out of touch with the work and life of the Church—the need of consolidation and unity stares us in the face. How can a Church so divided preach unity and brotherhood to a divided world?"

There is no unifying force so powerful as a common purpose in devotion to a great cause. When the thirteen American Colonies were divided almost hopelessly by commercial rivalry and political bickering, it was the cause of freedom and justice which drew them together into the United States. During the World War, when attention was centered upon a common need, there was little difficulty in uniting Protestant, Catholic and Jew. Can the Church of the Prince of Peace unite only in time of war? We must make the vision of the Kingdom of God upon earth sufficiently strong to provide a common objective, in the face of which talk about specific names and historical peculiarities will seem trivial. As President George W. Richards has said: "What divided Churches was conviction. What will unite them is another great conviction, a new emphasis on the Kingdom of God."

It is in relation to this common objective that the economic values of Church union deserve thoughtful consideration. Not a

merger for the sake of saving money, but for the sake of using money more effectively. In the light of pressing needs of evangelizing new areas and Christianizing our own communities, money spent on unnecessary denominational equipment is an expensive luxury and the sensitive Christian conscience today severely questions unwarranted luxuries. Business efficiency alone does not make a strong appeal to some of us, but efficiency for the sake of releasing greater resources for the basic tasks of the Church is of primary importance.

Here, also, one may readily see the place of worship in relation to Church union. True worship helps one to gain perspective. In a period of meditation one sees his interests and those of his small group in relation to the larger purposes of God. If prayer is a means of spiritual orientation and evaluation, surely our pastors and people during this year of discussion of Church union will give much time to worship, that they may discover what really is the will of God for them.

(2) It follows naturally that we must develop a new loyalty. Denominational ties and historical traditions are still strong among our elders. In discussing the merger which involves the Reformed Church, one frequently hears opposition to giving up a cherished name or losing a prized heritage. As a matter of fact, the proposed Plan of Union provides for a keeping of the original name of the congregation as long as the members see fit. The name "Reformed" is so ambiguous to the majority of the uninitiated that it is a question whether the title is of much significance in this twentieth century. But there is a deeper issue involved. Loyalty is a virtue to be cultivated, to be sure, but the object of loyalty must be continually broadened. What we need is not so much loyalty to a particular name or institution, but loyalty to the principles for which the institution stands.

Let those who are seeking honor for their Church consider the glory of pioneering. For my part, I shall be far more proud of my Church if we take the lead in this movement toward Church union than if we insist upon perpetuating the present institution. There are many of the younger generation who would say, Amen; for the younger group in our Churches are far more enthusiastic about inter-Church cooperation than about denominational advancement. Does not Jesus' declaration, "Whosoever shall lose his life for My sake and the gospel's shall save it," apply to institutions as well as individuals? We need to develop in our people a new and larger loyalty, a loyalty to a United Church. If there must be pride, let it be freed from a sixteenth century historical crisis and be attached to a new emergency.

(3) We must be assured that in the proposed United Church there will be a larger freedom. This is a point upon which all groups have a right to be cautious. Conservatives are wary lest they be led into "modernism," and among the opponents of Church union the conservatives usually form the majority. But the liberals also are concerned that they shall not be shackled by views or practices to which they cannot conscientiously subscribe. We ought to enter into a merger only on the basis of a larger freedom than we now possess, both for individuals and for congregations. If union is to be permanent, there can be no insistence on a return to uniformity, no coercion of thought or practice in essential matters. On the other hand, freedom must not be confused with individualism. No brotherhood can exist without some rules of expediency, jointly

adopted for the sake of the common good. A congregation or denomination in which each person does exactly as he pleases is not likely to be a Christian society. There is one law underlying all true liberty, the law of love.

A careful reading of the Plan of Union convinces one that the leaders of the three denominations have been unusually successful in providing for unity amid diversity, and that there is here a basis for a larger freedom than any congregation previously enjoyed. The bond of union in the United Church is not primarily a matter of creed, rite or polity; it is to be a fellowship based on a common loyalty and a common purpose. There is room for disagreement and discussion. There is room for growth, under the guidance of the Spirit of God, leading to further truth. The keynote of the United Church is to be the oft-repeated slogan: "In essentials unity; in doubtful things freedom; in all things love."

(4) Finally, if Church union is to prevail among the Reformed, United Brethren and Evangelical groups, there must be an educational approach. Many of us fear the dissension which may arise if discussions of the proposed merger are not carried on in the proper spirit. A small dissenting group seems to be the inevitable result of any merger. If this bitterness is to be reduced to the minimum and if union is to be permanently effective, attention must be given to intermediate steps. The soil must be prepared; due regard must be given to the slowness with which many persons adopt new attitudes and espouse new causes. In addition to prayer and good will, there must be straight thinking and a search for the best educational procedures.

For one thing, during the coming year there should be free and frequent discussion of the proposed union in local congregations. This should not be pure propaganda, either for or against, but a discussion of educational value, leading to the formation of intelligent judgments. To meet this need materials should be prepared by our Board of Christian Education for the use of adult Sunday School classes and young people's groups. This material may include a study of what is said in the New Testament about the unity of the Church, a description of other experiments in Church union, and significant statements by leaders of groups on both sides of the question.

Of even greater importance is a definite program of fellowship among the various local groups affected by the proposed union. Wherever there are Reformed and United Brethren Churches in the same community, for example, why should pastors and people not seek to know one another better? There might be interchange of preachers and lay speakers, joint meetings of young people's group, joint Vacation Bible Schools, even union picnics. The experience of the United Church of Canada shows that union succeeds to the extent that the movement grows in local communities, rather than from overhead sources. The best way to determine the possibility of union in a United Church in America is by experimenting in joint enterprises now, whereby fellowship may be developed and habits of working together established. Unless this need is taken seriously by the leaders of every congregation and a careful educational campaign is carried out before any vote is taken, this plan will fail where so many others have failed, among local groups who do not fully understand the plan or see its importance.

Franklin and Marshall College,
Lancaster, Pa.

A Worker for Russia

I am happy and truly grateful that I can bring to the readers of the "Messenger" the news that, after years of anxious waiting and much planning, ways are opening to supply the Reformed congregations in Russia with a pastor. Prof. Dr. A. Lang, moderator of the Reformed Union in Germany, writes that now they have secured a young man, David Schaible, a Russian by birth, who after graduating from the higher schools of his country, studied theology at various universities of Germany, receiving his degree at the "Diaspora Prediger Seminar," Stettin, and is now doing post graduate work at the Reformed Theological School at Elberfeld, which institution was granted aid by a recent action of our General Synod.

Having been born in Russia, he is in possession of a Russian passport and expects to leave shortly for Odessa to begin his pastorate there. He will also visit the congregations in Leningrad, Moscow, and other places, to minister to these people who have long been as sheep without a shepherd. This is surely a tremendous responsibility for a young man, and a difficult field of labor.

The attitude of the Russian Government toward all religious organizations, and the economic situation of the country have im-

poverished the people so that they cannot assume additional financial obligations.



David Schaible

They pay a high rental on their own Church property which the government confiscated, and that is all that they can do. Our Board of Foreign Missions has assumed the responsibility to raise \$600, one-half the salary of this pastor; the Gustavus Adolphus Society of Leipzig, an organization that succors persecuted folk, will provide the other half.

The first year's salary has been on deposit with the Central Bureau for European Relief in Geneva for some time; we are glad that no financial difficulties are impeding this work. We must, however, begin preparations for the coming year. This young man has the courage and faith to heed the call to work in the Master's vineyard, is willing to suffer shame and, if need be, persecution for His name; we have the responsibility of providing his support. Dare we as a Reformed Church shirk that responsibility? Special gifts may be sent to Dr. Allen R. Bartholomew to help in this work.

To the brethren in Russia we send the greeting: "The Lord will not forsake His people, for His great name's sake;" and we will be mindful of Samuel's words: "As for me, God forbid that I sin against the Lord, in ceasing to pray for you."

—Helen M. Nott.

Milwaukee, Wis.

A Student Says Something

BY EZRA FORTHRIGHT

One of the great moments at the Tufts College commencement was furnished by Alfred John Baldi, newly acknowledged Doctor of Dentistry.

There were many thrills that day for those who listened with open minds and responsive spirits. One came with the filing in of the faculty and graduates, a throng indicating that it is no longer accurate to refer to Tufts as one of the "small colleges." Another was given when Dr. Sousens, with felicitous phrases and gracious manner, conferred the degrees and his presidential blessing. Another followed when a little woman of great power stepped forward to receive the degree of Doctor of Divinity, an honor never before bestowed by Tufts on one of her sex. And yet another was felt when the Chief Magistrate of Massachusetts, who looks like a governor and acts like a governor, delivered a thoughtful and moving address upon education and citizenship in the twentieth century.

It was no small achievement, then, for one of the graduating students to utter at the close of his address a sentence so significant and so heartening that it caught the attention of the entire gathering and made him one of the outstanding figures of the day. That was the privilege of Alfred John Baldi, a slender, thoughtful,

young American, who is Italian of descent, feature and complexion.

He had been talking about the biologic aspects of dentistry, his thesis in spite of technicalities holding the minds of people who had no expectation of ever becoming dentists and even no desire of ever employing one. Everybody listened respectfully, with mild interest, feeling that this speaker must be a choice young man and wishing for him a career of usefulness and success. Then at the end came the dynamite!

"This must be the attitude," said Baldi, "of every dentist who is motivated chiefly by a desire for human service; and no man is worthy to be a dentist who is not motivated chiefly by a desire for human service."

What was that? Was he correctly understood? Did he really say that, standing there before his professors, his classmates, his family, his other intimate friends? Men do not bare their ideals at such a time unless they have moral courage and firm intent. Listeners were astounded; they were startled. Then they applauded—applauded with an enthusiasm and a persistence that must have been quite overwhelming to the young doctor.

Men looked at each other; and they looked into their own hearts. Here was the ancient platitude of helpfulness made vital and given specific application. Some-

how, most people had failed in their thinking to connect dentistry and altruism. But why not?

Inevitably the thought was extended and made personal. A teacher said to himself, "Is any man worthy to be a teacher who is not motivated chiefly by a desire for human service?" A business man put to himself a similar question. A minister thought again of his early incentives. And one there was who even asked, "Is any man worthy to live at all who is not thus motivated?"

The sentence was important also as revealing something about college life at the present. It is charged and reiterated over and over that the spirit of modern education is sordidly materialistic and that the effect of the higher training is to make the student hard, cynical, selfish. Is it true, after all? Is it true at Tufts? Is it really true anywhere? Here is a man who has been in college and professional school for a long term of years and has come out, not only unspoiled, but keenly aware that his privileges mean responsibility. Some optimists dare to think that he is not exceptional but typical.

The fine, thoughtful young people of America are not forgetful of the eternal fact that from those to whom much is given, much also may rightfully be required.

NEWS IN BRIEF

PHOEBE HOME CAMPAIGN NEWS

Up to June 30 the campaign pledges for the enlargement of Phoebe Home for Old Folks in Allentown amounted to \$143,072.49. This total is reported by 133 congregations. One-fourth of the congre-

gations of Eastern Synod have subscribed 41 per cent of the goal, which was \$350,000. It is evidently a typical Church campaign in that a number are unfinished and many promise to take up their canvass during the fall and winter. On June 16

when the campaign closed a total of \$115,000 was reported, but during the last two weeks the amount grew to \$143,072.49 and increases are reported daily.

The three original supporting classes: Lehigh, East Penna. and Tohickon, have

underwritten \$100,000 of the total. The congregations of Allentown, which wrote over \$56,000, all moved on time. The reports show that where a careful canvass was made the majority of the congregations wrote more than the amount of their goal. The congregations in the several classes which have reported to date are: East Penna., 26; Lebanon, 12; Lancaster, 8; East Susquehanna, 4; West Susquehanna, 5; Tohickon, 15; Goshenhoppen, 11; Lehigh, 28; Schuylkill, 7; Wyoming, 14; Reading, 3.

The management of the Home feels very much encouraged that the three-fourths of Eastern Synod not heard from thus far will eventually provide their share. There are many encouraging letters to indicate this. They also desire to express their thanks for the good reception given to the project and its representatives throughout Eastern Synod.

THE COLLEGEVILLE SUMMER ASSEMBLY

This is not a school with assigned tasks nor is it a convention with business to do and reports to hear. It is a voluntary gathering for physical recreation, intellectual stimulation and spiritual uplifting. The visitor finds himself in a delightful atmosphere of Christian fellowship—an atmosphere that is charged from day to day through sermons and addresses by men chosen from among the most outstanding English speaking preachers of the world. The speakers who are invited to the Collegeville Assembly are men who have accomplished things as preachers and ministers among varied types of parishes—men whose thought, in speech and in print, has gripped the interest of masses of people and whose spiritual force has made the Gospel to abound amid the difficult conditions of modern life.

Four discourses are delivered each day at convenient periods. There is never omitted the brief service of praise in which all delight to take part. Plenty of time is allowed for informal conversation and private meditation. There is a book counter on which may be found the best books on religious subjects including works by present and former assembly speakers. One cannot spend a week amid the associations of the Collegeville Assembly without having been given much new light on modern religious problems and a fresh zeal for Church work.

The speakers for the 1929 assembly, which will open Monday evening, August 5, are as follows:



The Rev. Frank H. Ballard

The Rev. Frank H. Ballard, one of England's religious leaders, now in the prime of life. He was graduated M.A. in History and Theology from Cambridge and was ordained in 1911. During the war he served as chaplain to the forces in Egypt and Salonica. In 1917 he settled as minister of Victoria Road Congregational Church, Cambridge, and in 1921 was called to his present post at Highbury Chapel, Bristol, one of the best known Churches of English Congregationalism. He is widely known through his writings.

The Rev. Walter L. Lingle, D.D., LL.D., formerly professor in Union Theological Seminary, Richmond, Va., until recently president of the General Assembly's



The Rev. Walter L. Lingle, D.D., LL.D.

Training School for Lay Workers of the Southern Presbyterian Church, and now president-elect of Davidson College at Davidson, N. C., will be the American representative on the assembly staff. His expositions on scriptural topics are scholarly and enlightening. All who were present at last year's assembly will welcome his return.

The Rev. James Anderson, one of the younger ministers of the Church of Scotland, a graduate in Arts and Theology of Glasgow University. During his student days he was responsible, with others, for



The Rev. James Anderson

a religious movement among university students. He was one of the main movers in opening a university mission in one of the poorer districts of Glasgow. In 1924 he went to the Langside Parish Church, one of the leading Churches of Glasgow. In his Church he has gathered around him a band of young men and young women who go to the lodging houses and conduct religious services, give concerts and entertainments. His ministry has already attracted wide attention.

The Rev. Reynold B. Boden, invited to America this year as interchange preacher under the joint auspices of the World Alliance, the Federal Council and the Church Peace Union. During the summer



The Rev. Reynold B. Boden

he is filling engagements in the more important pulpits of the United States. He is highly regarded in England where he is

pastor of Burnage Congregational Church, Winchester, a "vigorous Church," where he has conducted "a ministry of sterling worth." He is a preacher of "exceptional gifts—easy, fluent and graceful."

As is well-known, the Collegeville Summer Assembly occupies the comfortable buildings and beautiful grounds of Ursinus College. The wide campus of many acres with abundant facilities for tennis and other games, the abundant shade and numerous park benches make the outdoor features of Assembly Week especially attractive. As Ursinus is a college for both men and women, which has paid special attention to the domestic life of its students, the equipment lends itself with particular satisfaction to this and the other summer gatherings which have come to have a fixed place on its schedule. As the directors grant the use of the premises to the assembly free of charge, and the cost of securing the speakers is met from other sources, the cost to those attending is only fifteen dollars for the entire week. The dormitory and dining room facilities are especially suitable for families.

LAST CALL

All Reformed Church people should remember the 40th annual reunion at Pen-Mar, July 18. Dr. Henry I. Stahr will make the address and music will be furnished by the choirs of the Evangelical Churches of Baltimore, sponsored by Dr. David Bruning. Make your own plans to attend.

Mr. Robert S. Mathes is acting as student-pastor of First Church, West Alexandria, O. His full time work began June 9 and will continue during the summer months until September, when he will enter his senior year at Central Seminary in Dayton.

Dr. Chas. E. Schaeffer conducted the communion service in the First Church, Easton, on June 30. On July 7 the pulpit was filled by a former pastor, Dr. Paul S. Leinbach, and another former pastor, Rev. Edward F. Evemeyer, of Los Angeles, Calif., is expected to be the guest preacher on July 14.

"Our Spiritual Conference at Lancaster has impressed me as an altogether disguised and thoroughly successful experiment in the application of the democratic method to adult education. One doesn't feel that he's going to school and having truth imparted to him. You enjoy working together at common problems in the freest and most fraternal fashion. No rank or degree or position exempts anyone from having to defend the faith that is in him. All are fellow-craftsmen in intellectual inquiry, as in recreational activity. Whether in chapel or dining room, quoirange or tennis court or out on the benches under the trees, the fellowship is that of brothers of a truly 'spiritual' guild."—David Dunn, Harrisburg, Pa.

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H. P. BERGER

Lebanon, Pa.

The admirable introductory address of the new president of the Reformed Alliance, Dr. Richards, will be published in the next issue.

Trinity Church, Canton, O., Rev. Henry Nevin Kerst, D.D., pastor, held its summer communion service July 7. The annual patriotic service was held June 30 under the auspices of the Men's Bible Class. The Union Church and Church School picnic of all the Protestant Churches of the city will be held July 24. Money has been appropriated for the use of various teachers and young people for the Dayton Summer School.

In Solomon's Church, Macungie, Pa., Rev. L. G. Beers, pastor, the 2nd annual D. V. B. S. opened July 1. Holy communion will be served July 14. The pastor preached the baccalaureate sermon to the graduating class of the local school on June 2. The annual Children's Day was beautifully observed. On June 16 the congregation joined with the other Churches of the community in a service held in the Chautauqua tent. The annual Church directory has been placed in each home of the congregation.

First Church, Pitcairn, Pa., Rev. Howard F. Loch, pastor, closed a very successful Vacation Church School with an enrollment of 80 and an average daily attendance of 70. Volunteer teachers conducted the School while the Church School paid the expenses for supplies. Several projects were carried out. One of them was in letting the children decide the object to which their offering should be given. They voted to give it to St. Paul's Orphans' Home at Greenville. Much handiwork was done in the school, and all of it dealt directly with the Bible lessons which were taught. The school held its closing exercises at the evening service June 23. After the service the notebooks and other handiwork on display were viewed by the congregation. Mr. Ivan Weaver, Sunday School superintendent, presided at the service. Holy communion was observed June 30.

The Mission Band of Trinity Church, Norristown, Pa., at its closing meeting, June 11, gave the following program to a large group of parents and friends: "America," Audience; "How Do You Do?" (song), Beatrice Ditzler; Mother Goose Village Missionary Meeting, Younger Group; Vocal Duet, Dorothy and Edith Owens; Readings, Marjorie Dale; "I'm a Little Sunbeam" (song), Beatrice Ditzler; "One and All for Jesus," Older Group; "Tell Me the Stories of Jesus," "May Time" Sung by the Entire Mission Band; Readings, Miss Brant; Piano Solos, Dorothy Owens; Readings, Miss Rosenberry. Then the moving picture "Conspiracy" and "News Reel" brought through the courtesy of the Breyer Ice Cream Co., Mrs. Gilbert. After the program the children served Breyer ice cream and pretzels to their guests.

Rev. Harry L. Fogleman, of Chicago, who has for some years specialized in salesmanship, and is recognized as an expert, has organized his own company, the National Business Forum of Chicago. The service of the Forum consists of a series of lectures, from 1 to 30, each lecture requiring from 40 to 50 minutes. During May, Mr. Fogleman delivered two lectures in Iowa University and was immediately engaged for a series of 16 lectures in the School of Commerce in that institution during October and November next. He is also on the faculty of DePau University as instructor in salesmanship and has the distinction of being the only Protestant on that faculty. Everywhere, his lectures on the building of man and of business are highly spoken of, and his many friends throughout our Church rejoice in his successes.

June, designated as Boost Month in First Church, Salisbury, N. C., Rev. B. J. Peeler,

pastor, was all that could be expected. Worship services have been equalled in attendance with those during the winter months. Sunday School, in the face of contagious disease, experienced high marks in interest and attendance. The dwelling house on the property recently purchased has been renovated and the Junior-Intermediate Department of the Sunday School moved into it because of crowded conditions in the Church building. The G. M. G. gave a public service June 23; also, conducted what proved to be one of the most interesting social evenings held in the congregation recently, on June 28. The occasion was a "Trip Through Life" divided into groups, childhood, youth, married life, old age. Four programs portraying life in each period were given in as many communities within the parish. June 30 was Children's Day. At 8 o'clock the Beginners, Primaries, Junior-Intermediate Departments gave their annual public program. June 30 was also the 33rd anniversary of the organization of the congregation. Due recognition was given it.

"For beautiful fellowship that warms the heart and brings to all a joyous feast of refreshing for body, mind and soul, there's no place like that big family reunion, the Spiritual Conference at Lancaster. Come to F. and M. Academy and be 'thrilled back into vitality.'—Edwin S. Leinbach, Robeson, Pa.

On Sunday, June 16, at 3 P. M., the new addition to Bethel Church, Baltimore, Md., Rev. W. R. Strietelmeier, pastor, was dedicated. Mr. J. S. Wise, treasurer of the

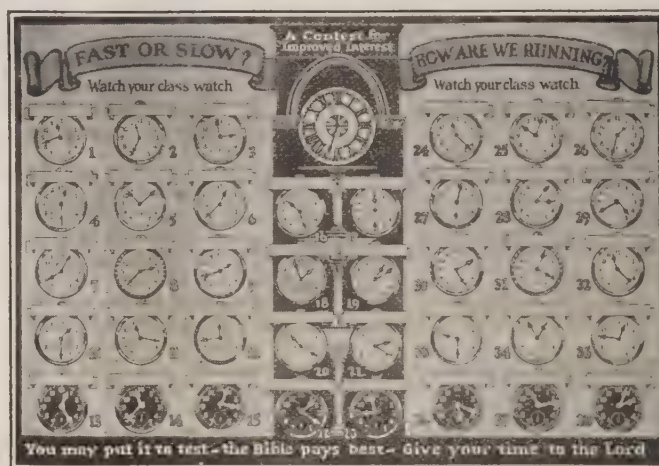
Home Mission Board, and Rev. J. G. Grimmer were the speakers. The latter is the only remaining member in Baltimore of the old German Maryland Classis, under whose auspices the work was founded. In spite of the summer heat that prevailed a capacity audience gathered for the service. Bethel Church was organized by the present pastor, Rev. W. R. Strietelmeier, 17 years ago. The work was supported in part by the Home Mission Board until the time of the recent dedication, when Bethel became a self-supporting congregation. The recently completed extension has increased the size of both the main auditorium and the Sunday School room fully one hundred per cent. The palms and numerous baskets of flowers were all contributions made by members and friends of the Church. Thanks to all who have contributed of their material means and personal service for the success of the cause. May Bethel continue to render Kingdom service with increasing success for many years to come.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, held a very enjoyable Children's Day service on the evening of June 16. Fifty juniors had parts in the program. The decorations were unique. An orchestra brightened the musical part of the service. All mothers present with babies whose names are on the cradle roll were presented with a rose by Mrs. W. H. Waugaman, superintendent of the roll. Mrs. Hugh M. McWilliams was general chairman of arrangements. The summer communion was administered June 23. Two new members were received, making 85 accessions in the last 18 months. A number of the Sunday School

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This interesting chart is lithographed in six colors on heavy card board. Size, 28x44 inches. Price, \$6.00 by express not prepaid.

Each class in the contest is represented on the chart by a plainly numbered watch, over which is an open space marked off where the teacher's surname should be boldly written.

Each watch is equipped with movable metal hands, securely fastened, which are moved around the dial of the watch each Sunday as credits are earned. The class credits are tallied and divided by the number on the class roll, extra bonuses

sometimes being given. By the average thus secured the hands on the school clock, in the tower, are regulated each Sunday. "As goes the class so goes the school."

The school clock therefore, becomes a weekly challenge to loyalty and interest in the achievement of the school objectives, which may be single or many, including attendance, punctuality, membership, offerings, Bible bringing, Church attendance, deportment, etc., etc.

There are thirty-eight watches on each chart. Any portion of them, however, may be used successfully in this plan, the teacher's name identifying which of them are in use.

OTHER SUPPLIES

Fast or Slow Celluloid Button

Size as per cut. Lithographed in colors. It is worn by the scholars of the school to advertise the contest and to stimulate interest in it. Price, \$2.00 per hundred.

Fast or Slow Credit Record Blank

This is a form on which may be entered the weekly report of the class. These are sold in packs of 500 for 50c.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH
1505 Race Street, Phila., Pa.

classes have recently held picnics and socials. The annual Sunday School and congregational picnic will be held July 13 at Log Cabin, one member of the congregation volunteering to stand the entire expense of the outing. Union evening services will be held in the various Churches of Turtle Creek in rotation during July and August. The pastor of Calvary Church will preach in the Presbyterian Church on the evening of July 28. The primary rooms of the parish house have recently been thoroughly renovated.

One of "The Messenger's" valued readers in Bethlehem, Pa., passed away a few years ago, but the executor of the estate writes: "We like 'The Messenger' so much that we want to continue it."

"The Spiritual Conference affords me each year a week of exhilarating recreation, fine and informal spiritual fellowship and moderately priced entertainment and hospitality by the Academy under the direction of Dr. and Mrs. Hartman. The conference occupies a unique place in our calendar of events for the Church year, in that it provides stimulating thought and provokes friendly and informal discussion, different from that of a formal academic series of lectures. It is distinctive also from the fact that the entire program represents thinking and discussion peculiar to the genius of the Reformed Church." —Rev. J. B. Landis, Fleetwood, Pa.

The service, influence and future welfare of the Church should be of vital concern to every Christian minister and layman. At the Spiritual Conference, Lancaster, on Tuesday evening, July 30, Rev. Paul D. Yoder, pastor of the Jefferson Charge, Codorus, Pa., will discuss the subject, "The Church Functioning in the Community." While the paper will not deal strictly with the rural Church, the problem of the rural Church will be emphasized in view of the fact that the Reformed Church is largely a rural Church, and Mr. Yoder is himself a successful pastor of a large rural field. He would probably not claim the title of "a country life specialist," yet he has brought to his difficult problem a high intelligence and faces his task with courage, common sense and a rare consecration. He will have a real message for those attending the conference.

CHANGE OF ADDRESS

Rev. Herbert Dumstreya from care P. M., San Francisco, Calif., to U. S. Naval Home, 24th and Fitzwater streets, Philadelphia, Pa.

Rev. L. A. Sigrist from West Alexandria to Mineral City, Ohio.

The Northfield General Conference of Christian Workers meets this year from Aug. 3-19 at East Northfield, Mass. An unusually strong program has been prepared, including such men as G. Campbell Morgan, James Moffatt, Charles R. Erdman, George A. Buttrick, John Bailie and A. T. Robertson.

"The Relation of Jesus to the Beautiful," will be the theme of Dr. John Calvin Bowman, president emeritus of the Theological Seminary, at the coming Spiritual Conference. His many friends and former students will cherish the chance to hear the Doctor on a subject of such interest.

The following young people of Zion Church, Womelsdorf, Pa., Rev. H. J. Miller, pastor, graduated from college this spring: Miss Evelyn G. Mays, the Baldwin School; Miss Marian E. Fidler, the Mary Lyon School; Miss Jeanette W. Strauss, Ursinus; Miss Ellen S. Christman, Teachers' College, West Chester, and Clarence S. Moyer, Franklin and Marshall.

Yukon, Pa., Church, Rev. Ira Gass, pastor, completed a 2-weeks D. V. B. S. on June 28. The teachers were the pastor and 4 volunteers. The children committed to memory, hymns, scripture selections, prayers, studied Bible geography, listened to Bible and missionary stories, etc. They also dramatized the childhood story of Moses. On Sunday evening, June 30, as part of the Church service, the children gave a demonstration of some things learned in the D. V. B. S. The parents were interested and well pleased.

The 6th annual D. V. B. S. of Grace Church, Allentown, Pa., Rev. R. S. Weiler, pastor, opened July 1, and will continue four weeks. The pastor has charge of the school. Dr. R. C. Zartman occupied the pulpit at the Whitsunday services. Holy communion was celebrated June 30. Rev. Conrad Wilker, pastor of St. Michael's Lutheran Church, gave an interesting and

helpful talk at the May meeting of the Brotherhood of Andrew and Philip.

"I have attended and enjoyed the Spiritual Conference at Lancaster for the past eleven years. To me it is an ideal place to spend a few days of one's vacation. The cost is exceedingly moderate, the program usually fine, the meals 'hard to beat anywhere,' the place delightful and the recreation and fellowship what you make it. I would be greatly disappointed if for some reason or other I could not attend this conference." —Ralph E. Hartman, Latrobe, Pa.

To what extent and in what way is our conception of salvation influenced by changing world conditions? Rev. Paul J. Dundore, Ph.D., of Greenville, Pa., will endeavor to answer this important question in a paper to be presented at the Spiritual Conference at Lancaster, Pa., Thursday morning, Aug. 1. Our modern world is in a state of flux. The World War, industry, science and many other factors have combined to influence our materialistic civilization. Maps have been remade, customs changed, and standards reversed. But men still ask, What must I do to be saved? What is the place in our changing world for the spiritual element which gives life its eternal meaning? As the successful pastor of a Church of over 1,000 members, Dr. Dundore is not too busy to keep abreast of modern theological movements and his thoughtful paper will stimulate thinking along vital and fundamental lines.

Rev. Paul D. Yoder addressed a large Sunday School conference of Somerset Classis held in Zion's Church, Cumberland, Md. Mr. Yoder has given 17 years of his ministry to rural work in Iowa, Maryland and Pennsylvania, and has been in close touch with the County Life Department of our denomination. In the Jefferson Charge, which he has been serving efficiently for 9 years, he has about 1,000 members and an unconfirmed constituency of about 700—truly a man's job.

Special patriotic services were held in the Freeburg, Pa., Charge, Rev. W. S. Gerhard, pastor, as follows: at St. Peter's and Niemond's, June 30, and at Freeburg, Verdilla and Fremont, July 7. Loyalty to Country through loyalty to God was the keynote. At Niemond's the service in-



Above: The Rev. Paul D. Yoder
Right: The Rev. Dr. Paul J. Dundore

cluded the presentation of a beautiful bouquet of roses in the center of which was a flag, to Mr. Israel Kent, the only surviving soldier in the whole countryside, still hale and hearty at the age of 90. The charge is at present engaged in the Phoebe Home campaign. Splendid interest is being manifested in the Catechetical Class of 15 at St. Paul's Church, Verdilla. With the exception of one meeting, when 3 were absent, there has been a perfect record of attendance since the class was organized 6 weeks ago. As the membership is only 63, the enrollment of the class is almost equal to 25 per cent of the membership.

Our old friend, Attorney Frederick W. Biesecker, of Somerset, Pa., has received the unusual honor of being made an honorary member of the Reciprocity Club of America, a distinction accorded only to a few men, including Chief Justice Taft. Few laymen in our denomination are so well known as Mr. Biesecker, vice-president of the Board of Trustees of Franklin and Marshall College and vice-president of the Board of Trustees of the Theological Seminary, Lancaster. He is one of the generous patrons of our denominational institutions, and is recognized by all as a "soldier of the common good." For ten years he has been president of the Somerset County Bar Association and is a director of many local institutions and a trustee of St. Paul's Church, Somerset. Dr. Geo. L. Roth, pastor. A eulogistic article in the "Johnstown Tribune" calls Mr. Biesecker a "septuagenarian"; but if that be true, he remains gratifyingly young and active.

The first two of a series of Union Evening services were held in Zion Church, Stroudsburg, Pa., Rev. Frank H. Blatt, pastor. On June 23 the Rev. J. R. Stonesifer, pastor of the First Presbyterian Church, was the preacher, and on June 30 Rev. J. B. Mackay, pastor of the M. E. Church, preached. A special feature of this service was the beautiful rendition of "Abide With Me" (Ligett), by Miss Dorothy Lisette, contralto soloist, a member of "Roxy's Gang" who is vacationing in Stroudsburg. The pastor of Zion Church, Rev. Mr. Blatt, preached 2 baccalaureate sermons: on May 30 at Tannersville, for the graduating class of the high school, and on June 16 at Stroudsburg, to the graduating class of the high school. Zion Church extends a cordial invitation to members of the Reformed Church who are summering in the "Poconos" to come to worship and to pray within her walls.

Rev. Henry L. Krause, president of the Reformed Chautauqua Association at Chautauqua, New York, writes: "Any person who desires to know more about the programs, travel information by train or auto, rooming facilities, etc., should write to the Press Dept., Chautauqua Institution, New York, who will gladly send them their 80 page illustrated booklet. Persons who desire accommodations in the Reformed Church House in August should write early, as the facilities are limited. Chautauqua opened its 57th year with a large enrollment in the summer schools on June 27. Chaplains for 1929 are Justin W. Nixon, New York City; Bishop Quin, Texas; Lynn Harold Hough, Montreal; Albert W. Beaven, Rochester, N. Y.; Joseph R. Sizoo, Washington, D. C.; Shailer Matthews, Chicago, Ill.; Russell H. Stafford, Boston, Mass.; Bishop Welsh, Pittsburgh, and Prof. John Bailie, Toronto. The new \$125,000 Norton Memorial Hall will be used for the first time on July 15. This will further enhance Chautauqua as the greatest musical center to be found in the summer time anywhere in America. Another new building, opened this season, is the new \$40,000 Woman's Club Building, overlooking the lake across a sloping lawn on which rises a few stately elms. The white colonial building is a jewel of architecture in a lovely setting. Mrs. Nora Ebel, Box 866, Chautauqua, N. Y.,

is hostess of the Reformed Church House and will be glad to be of assistance to all who call at the House."

The pastorate of Rev. Dr. Charles B. Alspach began in Mount Hermon Church, Phila., Pa., on Nov. 15, 1906, and ended June 30, 1929. When he came to this Church the members were worshipping in a hall and had no property at all; there were but 34 members and a small Sunday School. Now there is a congregation of about 500 members and a complete plant with a fine parsonage. There is a debt of but \$8,000, which is provided for in Building and Loan shares that will mature in about 3 years. The total number of members received into the Church during these years averages more than one for each Sunday of the entire period. Harmony and peace prevail among the members and the Church is well organized to follow an aggressive leader in this fine and promising field. Dr. Alspach and his family were tendered a farewell reception on Saturday evening, June 29, and a large audience gathered to honor the leader, and many were the words of regret spoken that these ties must be broken. Elder Walter L. Beatty, in a beautiful address, presented to the pastor a purse containing more than \$200. His Bible Class gave him a fine silk umbrella; the ladies gave Mrs. Alspach a fine leather handbag, perfume and flowers. The climax of the evening came when a motion was made to elect Dr. Alspach pastor emeritus, which was done by unanimous vote. It was one of those occasions in the history of the congregation that will long be remembered. While all the members regret very much the withdrawal of the pastor from his field of labor, yet because of his impaired eyesight they have consented to it and bow to the inevitable, rejoicing with him that a field of service has been opened to him in the capacity of superintendent to the Berger Memorial Home for the Aged. Our prayers will ever follow him in his new work.

Appreciation Day was observed on June 23 in Christ Reformed, Bethlehem, Pa., Rev. W. H. Bollman, pastor, with a service to honor the veteran members of the parish to whose love and loyal service in the Church much of the present prosperity of this congregation is due. The newly organized Brotherhood sponsored the service and called for the "specially invited guests" in automobiles, taking them to and from the service. A special sermon was preached in which the pastor, speaking for the congregation, thanked the "veterans," some of whom have been members over 65 years, for the material and spiritual heritage they had handed down to the present generation and assured them that their past services had not been forgotten. A gift in the form of a beautiful potted plant was given to each one at the close of the service. The midsummer communion was held June 30, and was the largest for this communion

in the history of the Church. The membership has now passed the 800 mark. Ten new members were added, making a total of 74 since Jan. 1. The Sunday evening services closed for the summer, the average attendance for the season since last Sept. for the evening services being over 300.

Services celebrating the rededication of Trinity Church, Palmyra, Pa., Rev. Elmer G. Leinbach, pastor, and the dedication of the new Moller Organ were held July 7. The guest organist, Harry A. Sykes, of Lancaster, Pa., gave an organ recital preceding the morning service. The rededication and dedication services were in charge of the pastor, and the dedicatory sermon was preached by the Rev. David Dunn. In the afternoon, visiting ministers brought greetings. At the evening service, the quartette of Tabor Church, Lebanon, Pa., brought special music and Prof. Sykes again presided at the organ. The renovation of the Church and the installation of the new 3-manual Moller pipe organ, new lighting system, and carpet and choir chairs, which have greatly beautified the property of this flourishing congregation, were made possible by the gifts of the various classes of the Sunday School and organizations of the Church. The committees were as follows: Frescoing and Woodwork: J. Spayd Bomberger, E. O. Hassler, C. F. Yoder, Sunshine Class and Ladies' Bible Class. Light Fixtures, etc., W. H. Pearson, Miles P. Schaeffer, J. M. Gingrich and W. H. O. Class. Chairs, the Choir. Carpet, Ladies' Aid Society. Organ, J. Carper Early, H. B. Moyer, Miles P. Schaeffer, Dr. D. S. Bordner, C. F. Zimmerman, E. W. Bowman, Dr. C. P. Marbarger, Charles Schultz, J. Nissley Imboden, J. Elmer Long, and Rev. E. G. Leinbach. Advisory Committee, the Consistory.

Rev. James W. Bright, the new pastor of Messiah Church, 13th and Wolf streets, Philadelphia, received a warm welcome on Thursday, June 13th, at 8 P. M. A concert was given by the orchestra, after which the following speakers brought words of welcome and cheer: Dr. A. G. Peters, of St. Andrew's; Rev. G. B. Pence, of James Evans Presbyterian; Rev. Mr. Hill, of All Saints. These speakers endeavored to make the new pastor feel at home in this community. Elder Geo. B. Geiser, the father of this congregation and a charter member, greeted him after the beautiful basket of flowers were presented. The young people received the new pastor by giving a play called "Receiving the Parson," which was met with great approval by all and immensely enjoyed. The cast follows: Wm. Goettie, Florence Jacobi, Frances Farlow, Wm. Jester, Ruth Frantz, Mary Moore, Fred Cranston, Catherine Hallsworth, Paul Herold, Ruth Cocklin, Elizabeth Jester, Robert Frantz, Lawrence Vandigrif, John Moore and John Benzing. A solo was rendered by William Jester and Messiah's Orchestra gave several selections. After this there was a social hour, with every one in fine spirits. After this reception we feel sure that Rev. and Mrs. James W. Bright realize that we heartily welcome them and that the members and friends are looking forward to a great work. The formal installation service was held Sunday evening, June 16th, with a large attendance. Dr. J. M. S. Isenberg was in charge. Elder G. B. Geiser read the scripture, followed by prayer from Dr. Isenberg. A beautiful duet was rendered by Misses Jester and Moore. The charge to the congregation was given by Rev. F. I. Sheeder, B.D., and the charge to the pastor-elect by Rev. C. B. Alspach, D.D. Following the installation service the officers and congregation greeted our new pastor.

We trust that God may richly bless this union of pastor and people and that this cooperation and labor for the Master will further the Kingdom of God on earth.



Rev. David Dunn, whose subject will be "How Can Our Capitalistic Order of Society be Christianized?" at the Spiritual Conference of Ministers and Laymen to be held at Franklin and Marshall Academy, Lancaster Pa., July 29-Aug. 2.

HOME AND YOUNG FOLKS

HOW DAVID LIVINGSTONE WON THE HEART OF AFRICA

By Rosella Haspel, Lima, Ohio

First prize winning Essay in Group A (9-11 years) in the 1929 Stewardship Essay and Poster Contest

David Livingstone, missionary, emancipator, and scientific explorer of Africa, was born in Blantyre, Scotland, in 1813, of rather poor, but also very devout Christian parents.

His early life was spent in hard work in order that he might attain the medical education which was to later help him in his great work among the Africans.

David Livingstone won the heart of Africa because of the following three reasons:

1. He had a Christian heart of unbounded courage.
2. He had a medical education and personality which won the confidence of the natives.
3. He had a definite aim in life which he felt should be carried out.

No doubt David would have been like most boys his age had it not been for his home training and environment. His parents brought him up to do the right thing even at the cost of a sacrifice. In regard to his courage it can be easily seen that any ten-year-old boy who would work in a mill all day and study Latin half the night must have plenty of the desirable quality called grit. So much for the first point.

Young Livingstone must have had a desire to help the world or he would never have chosen medicine as his profession. David studied seven years after he had decided his life's work in preparation for any physical hardship which might come into his work. I think the man who can choose a profession which he knows will help others can well be patterned after in character and ideals.

Livingstone had as the third reason for his success an ideal which every person must have if he would attain achievement—an aim in life. Livingstone's aim was to convert the ignorant Africans, check contagious, seemingly incurable diseases of the Africans, emancipate African slaves and give all that he could to the world of science. I would say that he succeeded in each phase of his aim. David Livingstone also had the qualities of a leader; being able to hold natives to his side in his religious war against slave trading.

Spurred on to his goal by the sight of African slaves he labored in the face of disease, hunger, and lack of the proper necessities of life, Livingstone fought a winning battle with the evils of the world, but a losing battle with his health and finally, at the age of sixty, he died in prayer on soil which will forever mark the results of real effort spent.

So ended the life of a man who did for Africa what Lincoln did for America. His body was buried in Westminster Abbey, but his heart still lies with the Africans.

Livingstone succeeded because he was an upright, courageous, peace-loving, devout Christian with all the necessary qualities which lead to higher goals in life.

Hobbs—"What do you do with your clothes when you wear them out?"

Blobbs—"Wear them home again, of course."

LAUGHTER

Whosoever has lost the joy of laughter is bound by chains of bitterness to the cold rocks of pessimism. For without laughter life is cruelty itself. Laughter lifts the smothering pall of grief and gives respite to the heavy heart laboring to bear its burden.

Laughter challenges worry to mortal combat and wins a certain victory, for the twain cannot live in the same habitation.

Let not laughter go from you, but hold on to it as to a buoyant life-belt. Storms may overtake you and threaten. They cannot destroy you. They shall not wreck your happiness. Grief may visit you. It shall not overwhelm. Discouragement may strike at you. Its wound shall be healed. Laughter is the saving emotion of the human race, for from its presence the cynic flees, the pessimist retreats, the misanthrope is driven to cover. Under its influence the sun shines in the dark places, the birds bring again their choicest songs, the flowers lift their smiling faces, and the world becomes once more a worth while place in which to live.—Ex.

"SEZ I TO MYSELF—"

By Amy C. Haight, Church Secretary, Northside Baptist Church, Richmond, Va., in "Church Business"

Sez I to myself, as I grumbled and growled,

"I'm sick of my Church," and then, how I scowled!

"The members unfriendly, the sermons too long—

In fact, it seems that everything's wrong. I don't like the singing; the Church—a disgrace,

For signs of neglect are all over the place. I'll quit going there, I won't give a dime; I can make better use of my money and time."

Then sez my conscience to me, sez he, "The trouble with you is, you're too blind to see

That your Church reflects you, whatever it be.

Now, come, pray and pay and serve cheerfully;

Stop all your fault-finding and boost it up strong.

You'll find you'll be happy and proud to 'belong.'

Be friendly and willing and sing as you work,

For Churches aren't built by members who shirk."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GARDEN OF THE LORD

Text: Isaiah 51:3, "And hath made her wilderness like Eden; and her desert like the garden of Jehovah."

This is the season of the year when many persons are busy in their gardens, giving them the attention which they need and gathering the vegetables which grow in them.

Boys and girls who live in the city are not as familiar with gardens and their products as are the boys and girls who live in the country, and do not know how the different vegetables grow.

I spent my boyhood in the country and

know all about the digging of the soil, the planting of the seeds, the hoeing and weeding of the garden, and the gathering of the products for table use.

Many persons who sit down to a good meal do not realize how much work is required before everything is ready for their enjoyment and satisfaction. Many and diverse are the movements necessary until the seed that is placed into the ground has become the palatable and wholesome food that is found on the table when you sit down to eat your meals.

Some persons keep their gardens in excellent condition. The beds and paths are free from weeds, the soil is kept loose and moist, and the vegetables have a good chance to grow to perfection. It was such a garden that I was familiar with as a boy. Others are more careless with their gardens. The beds and the paths are full of grass and weeds, and often the plants look backward and sickly. The careful and thrifty gardener is generally rewarded by having good results.

In our garden at home there were flowers as well as vegetables, and they gave the garden a very beautiful appearance. My mother was very fond of flowers and was always caring for them. During the winter her windows were veritable flower gardens. Some one has said, "The people who love flowers very much are generally very nice people."

The word "garden" is found more than sixty times in the Bible. Near the beginning of the Bible, in Genesis 2:8, we read: "And Jehovah God planted a garden eastward, in Eden; and there He put the man whom He had formed." God prepared a beautiful place for man before He created him. He placed him into a garden where there were trees and flowers.

God is fond of flowers because He has made so many of them. The other day we drove through the country and saw field after field and meadow after meadow full of flowers. The fact that the world is full of flowers shows that God is love, for only love could have made such loveliness.

Flowers are not only beautiful but also fragrant. And that is an added touch of the love and goodness of God. Only He could make the flowers beautiful and fragrant at the same time.

Into this garden, or park, full of trees and flowers, God placed the man whom He had made in His own image and after His own likeness. The writer of Genesis says: "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." God knew that Adam would have to do something to keep out of mischief and sin.

In this garden Adam, with Eve, whom God had given him as a wife and a helpmeet, lived a happy life for a season. Amid the sweet breath of flowers and with the golden fruits of the garden they spent their happy honeymoon, like "an everlasting spring," when all was young and light and glad and beautiful. But temptation came into this garden, and disobedience and sin followed, and then they had to leave its sacred and happy precincts and go out into the wilderness of the world.

Our text has reference to the garden of the Lord which is promised to the children of Israel, who "hath made her wilderness like Eden, and her desert like the garden of Jehovah." But instead of dwelling upon this thought I want to speak of another garden of the Lord which ought to interest you very much.

Very often, in the gardens which you find in the country, or even in vacant lots in the city, you come to some little bit marked off by a stick or a row of stones, and as you look at it a boy or girl comes running up and says, "This is my garden, my very own, to do whatsoever I like with."

Everyone of you, whether you live in the country or in the city, has a garden of your own, and yet it is also the garden of the Lord. Perhaps you have guessed what I mean—it is the garden of the soul, the garden of the heart.

This garden has been given you to dress it and to keep, and it will depend upon you what kind of a garden you will make of it. If you are wise, however, you will take the Master Gardener into your garden to help you. You know Mary once mistook Jesus for the gardener. Although He was not the gardener she had in mind, she was not so far wrong. Jesus is the Gardener, indeed, the expert Gardener, Who knows how to help you to make the Lord's garden what it ought to be.

Like the natural garden, the heart is apt to grow over with weeds, unless it is carefully watched and attended to. The Bible says, "Keep thy heart with all diligence; for out of it are the issues of life." You can generally tell what kind of a heart a person has by the kind of words and actions that come out of it, just as you can tell what kind of a garden a person has by the products that come out of it.

A heart that is to be a fruitful and flourishing garden of the Lord must be cleared of all weeds and foreign substances and planted with the kind of seed that will produce fruits which will be beautiful and acceptable to the Lord.

I quote the words of Mark Guy Pearse, who was a preacher to children fifty years ago. He speaks about the fruits of the Lord's garden in this way: "Love, like a sweet breath, shall fill it. Joy shall be in it, like the singing of birds. Peace shall grow there, and fill it with gentleness and quiet. Patience shall be there, with its sweet, meek-eyed flowers; and Gentleness, like a lily of the valley; and sturdy Goodness shall grow there, like a tree planted by a river; and Faith shall be round it like a strong wall; and Temperance—well, let that be a bright fountain in the middle of the garden."

Take good care of the Lord's garden throughout the year and all the years of your life, so that you may be able to present it to Him at last a beautiful and fruitful garden, acceptable in His sight.

The Family Altar

By the Rev. John C. Gekeler

HELP FOR THE WEEK JULY 15-21

Practical Thought: Christ's Kingdom is everlasting and all embracing.

Memory Hymn: "Jesus, Saviour, Pilot Me," New Reformed Church Hymnal, 328.

Monday—Ezekiel's Vision of Hope.
Ezek. 47:1-10.

The situation in which Ezekiel found himself was dismal enough. For 25 years,

one-half his years, he had been in exile. For 14 of these the holy city, Jerusalem, had been in ruins. For a patriot of the intensity of this priest, that condition was bitter indeed. Humanly speaking, there could be no prospect of relief. But God had other plans. A vision is given Ezekiel in which he was shown the good God had in store for the nation. God is the inspirer of hope just as He is the saint's sure reward. Faith in God constitutes a firm anchor. Moral deserts are made to blossom by the grace of God.

Prayer: For the grace that quickens undying hope, we give Thee thanks, O God. Let us never despond of the triumph of Thy Kingdom. Amen.

Tuesday—Blessings of the Kingdom.
Psalm 72:12-20.

This picture of the idealized King is fulfilled alone in Jesus Christ. The very ideal of Messiah has been a blessing to the world. In it there has been inspiration of nobler things than men have experienced, and a spur to attempt them. When Abram was called to leave Ur, an injunction was laid upon him: "Be thou a blessing." This injunction is renewed in the experience of every Christian. All pictures of Messiah give large place to His attitude toward the poor and needy. We know how it was realized in Jesus. It is perpetuated in Christians. Orphans' homes, homes for the aged, hospitals and other institutions for the relief of the needy are begun and carried on in the Spirit of the King. The blessings of Christ's Kingdom embrace the physical as well as the spiritual life.

Prayer: Dear Saviour, we thank Thee for the good that has come to the world through Thy Kingdom. Help us as Thy children to spread the Good News of Thy love to all mankind. Amen.

Wednesday—Triumphs of the Kingdom.
Isa. 25:1-12.

The great triumphs of God's Kingdom are not in material things, as the erection of great buildings and institutions. It is in the changed moral ideals and life of men that we see the irresistible march of that Kingdom. Out of a multitude of slaves God fashioned a great people that have given three great religions to the world. In Christ is the mighty dynamic that transforms both individual men and civilizations. In the great mining camps of Africa where large numbers of natives are herded together, all that is vicious in the unregenerate heart finds expression. There also is manifest the power of the King. Stanley High tells how the missionary is "spoiling the native." He persists with night schools and preaching and Bible lessons. As always, it makes men different. One mine official identified the Christians thus: "A Christian spends his beer money to buy soap, mosquito netting, and disinfectants, and his off time learning to read and write."

Prayer: For the power that changes men, O God, we praise Thee. May that grace fill our hearts and turn our lives into the channels of holiness. Then men shall praise Thee, Who art our salvation and life. Amen.

Thursday—Permanence of the Kingdom.
Psalm 72:1-10.

God never intended that the reign of righteousness should be only for a time. His Kingdom is forever. The hosts of darkness have thought to stamp it out by killing its advocates and representatives. But "the blood of the martyrs has been the seed of the Church." Just recently I was privileged to see the memorial arch erected on the campus of Oberlin College to the memory of missionaries who lost their lives in the Boxer uprising in China in 1900. That bloody mas-

sacre by Divine grace was transformed into a baptism of the Chinese Church which has made a greater growth, both numerically and in influence than before. Surely God stands guard over His own.

Prayer: Thy Kingdom is an everlasting Kingdom, O Christ. Of it there shall be no end. Into it shall be brought men from every race and clime and nation. Give unto us Thy servants an undying loyalty, and a willingness to serve Thee to the end. Amen.

Friday—Glories of the Kingdom.
Rev. 22:1-7.

The Kingdom reflects and partakes of the nature of the King, hence its glory. In the vision of the prophet, and of the apostle, the river symbolizes the effect of God's reign among men. Hence in both instances the waters issue from the immediate presence of God. In this fact lies the fitting into the needs of all nations. This belongs to its glory. Because it fits all, it fits each. In the southern states a traveler found a little hut and an old colored woman, bent almost double with age. "Do you live here all alone, auntie?" "Yas, massa," she replied, "just Jesus and me." And this is part of the glory of the Kingdom.

Prayer: Beyond our highest thought stretch the full glories of Thy grace, O Christ. Open our eyes that we may see the beauties of Thy Kingdom, and seeing give ourselves unto its service. Amen.

Saturday—The Universal Invitation.
Isa. 55:1-5.

In 1875 the sister of David Livingstone presented to Henry Stanley a beautifully bound copy of the Bible. On a visit to Mtesa, a native chief, Stanley read to him from it. He relates that as he finished reading a vision that Uganda was destined to be won for the Kingdom flashed upon his mind. Mtesa never forgot either the words read to him nor the effect they had upon Stanley. When the white man had left the territory of the chief, a messenger was sent 200 miles requesting the book from which the blessed story had been read. Naturally he received it. Today fully one-sixth of the people are Christians.

Prayer: Dear Father, Thou hast called us to be Thy children. May we not reject that gracious invitation. For Thy "whoever," which includes each of us, we bless Thee. Accept of gratitude, dear Jesus. Help us to spread the Good News of Thy love to all mankind. Amen.

Sunday—Praise to Jehovah. Psalm 100.

It is said that when the last rays of the sun touch the summit of the Alps, the shepherd who lives on the highest peak cries through his Alpine horn with a loud voice, "Praise be the Lord." Farther down the mountain others take up the refrain until the very rocks echo and re-echo the praises of God. Silence at length succeeding, the shepherds bend their knees and pray in the open air, and then retire to their huts for rest.

Prayer:
"Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."
Amen.

PEN PRICKS

By John Andrew Holmes

Money without brains gets one nowhere, as is shown in the case of Jones, who has two cars, yet has to walk. He is a somnambulist.

THE PASTOR SAYS—

By John Andrew Holmes

We teach mathematics five days in the week, religion only one day, but then, of course, we expect to use mathematics more than the one day.

Puzzle Box

ANSWERS TO—ALPHABET CONUNDRUMS

1. It occurs in the middle of the day.
2. It is found in water as well as on land.
3. It is on the end of beef.
4. You never find it in trouble.
5. It is the end of pork.
6. There is no noise without it.
7. You find it in the midst of water.
8. It's always found where there is fun.
9. The word facetious.
10. The word stone. Remove st and one remains.
11. It's a choice between C sharp and B flat.
12. The letter M.
13. Because it can make an ear hear and an owl howl.
14. It is always found in sea, submarine and sailing.
15. It's the beginning of virtue and the beginning of vice.
16. Y is the fourth letter in July and its the fourth of the word July.

LOGOMACHY, No. 2

Unscramble these letters and then hunt in your garden for the words.

- | | |
|-------------|----------------|
| 1. Haedr. | 7. Ottoma. |
| 2. Shipnac. | 8. Badhurr. |
| 3. Telcute. | 9. Nipkump. |
| 4. Vindee. | 10. Atabugra. |
| 5. Prepsep. | 11. Pitrun. |
| 6. Bagbeac. | 12. Rapsausga. |

—A. M. S.

WHAT'S A TEACHER FOR?

Prof.—“How many times have I told you to be to class on time?”

Student—“I don't know. I thought you were keeping score.”—Dartmouth Jack o' Lantern.

WASTE

“Did you hear about the Scotch talkie star who died of worry?”

“No. Why?”

“He discovered that he talked in his sleep.”—Life.

Birthday Greetings

By Alliene S. De Chant

Just peep over my shoulder, this hot day, and read what our missionary, Frank L. Fesperman, has written me from his Yamagata, Japan, home at 308 Shinchiku Higashi Dori. It's about SKIING! “You should have been in Yamagata this past winter,” writes the father of our “Jimmy Lad,” “for there was snow galore, more than we have had in any one winter since we came to these parts. Skiing and sledging were fine; the Kriete children and Jimmy were out a great deal with their skis and sleds. There were even several skiing races through the streets of the city and the hot springs in the country around here were always filled with skii lovers. I just asked Jimmy if he did not have a picture to send the ‘Birthday Lady’ but he is too much taken up with reading ‘Mother West Wind’ stories it seems, to get much out of him. He is second year Calvert School now, having just finished the first half the year.” And then let's take a good look at the boys we have pictured here. Yes, Jimmy Lad's the taller one, and Richard Winter, son of our Mrs. Annetta Winter, is the other. Richard, who knows both China and Japan, is home now, in Ohio, and I'm sure he and Jimmy Lad miss each other, for Mr. Fesperman

says “Jimmy and Richard were quite chummy.” Nor is that all that the April letter from Japan says, for it tells about our famous kindergarten at Yamagata. Fifty-eight boys and girls were present the morning Mr. Fesperman wrote. Skiing, “Mother West Wind Stories” and Yamagata kindergarten greetings this week to all my boys and girls who have chums and who, through Mission Band monies, help to make our “over there” kindergarten grow.



Jimmy Fesperman and Richard Winter

P. S. Welcome to the 25 new members! Miss Emma Lantz sent the names of 14 “clubbers” from Edinburg, Pa., and Mrs. Ralph Moyer has enrolled the 11 members of her Sunday School class.

HOME EDUCATION

“The Child's First School is the Family”
—Froebel

TANTRUMS

By Laura B. Gray

The six o'clock car was crowded. Every available seat was filled, and persons standing were so closely packed that it was unnecessary to hold the straps, it being impossible to fall. Suddenly a childish voice shrieked, “I won't, I won't; shut up, shut up,” and then just howled and screamed. Those near enough turned their eyes upon a small boy deliberately kicking and pounding his mother. The noise continued until the exasperated mother carried the kicking child from the car.

“Tantrums,” a woman nodded to her companion. “My boy used to have them; I used to whip him for them. I guess some children get them naturally.”

“Nonsense,” answered her companion, “no child has tantrums naturally. That little fellow was tired and hot in this crowded car.”

Which of these two women was right? Let us look back over this little lad's day. After his breakfast his mother had taken him shopping with her. Hour after hour he had followed, standing about while she tried on hats and dresses, and then shoes. He was dragged through a crowded ten cent store where he was too low to see any of the things on the counters that might have been interesting to him. He could see nothing but legs—men's legs, women's legs, table legs—and he was afraid to stir lest he lose his mother. Do grown-ups ever try to understand what children suffer through the fear of getting lost?

Mother had been too busy to stop for

lunch, so she had bought him a chocolate bar and a banana, and now the little boy was suffering from a gnawing pain within. Moreover, one of his new shoes had scraped his heel; the spring day had grown warm, and his woolen clothes were uncomfortable; his little body ached with weariness. There had to be an outlet—tantrums!

In most cases of tantrums the cause can be traced to something physical, either hunger, uncomfortable clothing, or getting overtired, and the latter is most often the cause. Grown-ups do not realize how tired children get, and the little ones do not know themselves. They run about all day at home, their little legs taking two or three steps for one of Mother's, and then they are dressed up and taken for a long walk, or on a weary round of shopping. It would usually be better if the mother encouraged the child to lie down on a rug under a tree while she read to him.

The woman on the car said that she whipped her boy for tantrums. Knowing that they are an outlet, a safety valve for overwrought nerves, it seems better to me to put the child in a room by himself until he is quiet again, speaking very gently and soothingly, but insisting firmly that he remain alone until the tantrums are over. Then look for the cause. I once saw a little fellow in this distressing condition. He kicked and screamed; nobody could do anything with him. At last his mother decided to put him to bed. When she undressed him she found three fleas in his vest eating him up.

If the cause is weariness, one should strive to avoid this condition in the future. Children should be encouraged to sit down often during the day. A five cent scribbler and a box of crayons for each child and a few suggestions about drawing things, and the children will be busy and happy for a long time. If the crayons and books are put away afterwards, the children will come to look forward to and to love these partial rest periods. Never mind if the first few times they break the crayons and fill the book with apparently senseless marks. Watch how they develop from day to day, and when they have filled three or four books you will probably find them shaping things quite well. Then occasionally have them lie down and relax absolutely. A few moments spent in this way will do much to prevent nervous strain which often results in childish tantrums and brings about more serious ills later on.

IF YOUR CHILD ASKS: “HOW DO YOU KNOW THERE IS A GOD?”

If your child asks: “How do you know there is a God?” what will you answer? Walter F. Ripperger tells how he would go about answering this question in the July number of “Children, The Parents' Magazine.”

“I know, to begin with,” he writes, “that I must avoid abstractions; these do not interest a child. Just as man demands a definite place in which to worship—the Church—so does my child require concrete answers. And yet the more complete the answer I try to give him the nearer I approach the border line of generalities.

“Then come the immediate question, and the difficult one: ‘How do you know there is a God?’

“I do not know, but it seems to me there must be an intelligence behind the universe. I will therefore tell my child in a simpler way, that I believe there is Someone who protects and cares for him, who hovers over him. When the time comes, I shall answer his question in this way:

“Suppose you were walking by yourself through the woods, and were very tired, and suddenly you came up to a little house and found the door ajar. Suppose you went inside and you discovered the little house had only one room. There was no

one there, so you decided to sit down and rest in that very comfortable little chair alongside the fireplace. You liked it because the fire was burning so briskly, it made you warm. Pretty soon you began to feel hungry and the fruit on the table with the bright-colored tablecloth looked very tempting. Still you decided to wait till whoever owned the little house came in and then you would ask them if you might have some of the fruit. Meantime you could rock in your chair and listen to the funny old clock in the corner, ticking quite loudly and cozily. The pictures on the wall were interesting. It was fun to look at them. You liked the candlesticks on the mantle and the bayberry candles were very comforting because you had no-

ticed it was growing dark outside and you would soon want a light. There was a bowl of matches right there, too.

"After a time you felt certain that whoever owned that house wouldn't mind if you ate some of the fruit; you just knew that it was all right. So you had some, and then you took a drink of the cold clear water that was in the blue jug. Then you lit the candle, and just to be doing something for the owner of the house you tidied up the place a little. It didn't need it much—about the best you could do was to sweep the ashes from the hearth. Then you went back to your chair and read a book.

"You wanted to stay to thank the person who owned the house for the comforts

you had had. But no one came. It grew very dark. So you went to bed, in a snug little bed on the other side of the room. In you jumped, without worrying whether you had covers enough, because you felt certain that sooner or later someone very nice would come along and put more over you if you needed it. The last thing you said to yourself before you fell asleep was, 'Someone must have built it and furnished it—everything is so perfect in it—houses like this don't just happen.' And that is the way I feel about this world of ours that has so much of beauty and happiness and love in it—that it can't have just happened but that like the little house it belongs to Someone who is taking care of it and of all of us who live here."

WHAT CAN I DO?

Here is a letter from a minister, "Dear Doctor: Can you tell me what to do? You know I have not had a charge for several years. I supply congregations and assist pastors in their work. I preach in vacant charges. The people receive me gladly. They express their appreciation of my sermons but they elect someone else to the pastorate. Can you help me to secure a regular pastorate?"

This is a scholarly minister preaching sermons above the average, very conscientious in his work. What is the trouble? Perhaps this would help you to understand the case. Some years ago a young minister went to this same brother and said: "Doctor, I understand that ——— Charge is vacant. Would you recommend me to the Consistory?" And the Doctor said: "Dear Brother, I do not know what the Lord's will is in regard to that particular field and I would not like to interfere with His plans by recommending anyone."

On several occasions in meeting of Classis and special services in Churches, he has been on the program with two, three or even four other ministers. He is given a place early in the program. Instead of speaking 10 or 15 minutes or at most 20 minutes he will speak 40 or 50 minutes, using up the other ministers' time. His family tells him he prays too long. His Consistory told him he preached too long. He never paid any attention to any of their suggestions. He said "The Holy Spirit would tell him when to stop."

What do you gather from this? Do you say that he is too sanctimonious, too stubborn or has too much conceit? Conceit is not a bad thing. I have a lot of it myself. But that does not permit me to take 40 minutes for a sermon that can be preached in 30 minutes. It compels me to heed any advice, suggestions or criticism that will help me to become more efficient in my work.

We have our summer assemblies where we may listen to great preachers. We have our spiritual conferences where we may have good fellowship and exchange views.

But what we need is a preachers' clinic. You know a clinic is a place where medical students see surgical operations performed.

We need to get the preachers together, old and young, and there help them to get rid of the things that are hindering them in their work. Things that if left go will drive them out of the ministry before their time.

The minister referred to in this article is a case in point. There are many cases like that. I see about me young men in the ministry. A great career is within easy reach of their finger tips. But they will never reach it unless somebody cuts them loose from the things that hinder their progress.

The daily round of our life is so much alike that commonplace effort seems to do and commonplace people we come to be.

Only one out of a hundred wakes up to

pass from the man he is to become the man God meant him to be.

Yes, I will help this brother to a charge. If he will promise to study the Church's forms of prayer and read the prayers in Parker's Peoples' Bible. Get rid of abstract discussion in his sermons and especially in his evening sermons use illustrations from real life—life is always more than logic.

Then he must shorten his sermons and prayers and put the thrill of life into every service with which he may have to do.

If he will do this he will not be able to accept all the calls that come to him. And I have not suggested anything that the average preacher cannot do.

—J. W. Meminger.

NEW YORK CLASSIS

The New York Classis met for its annual session on Tuesday, June 11, 1929, 8 P. M., at Christ Church, Boston, Mass. Rev. Carl Gramm, D.D., vice-president, delivered the sermon. The organization resulted in the following elections: Rev. Carl Gramm, D.D., president; Rev. J. Schmitt, vice-president; Rev. E. Strassburger, corresponding secretary; Wm. E. Haeussler, treasurer.

The delegates were welcomed by the pastor loci, Rev. Geo. A. Godduhn, who was very anxious to make the brethren feel comfortable during their stay. The brethren certainly will give testimony that the entertainment and hospitality enjoyed, was genuine. The preparatory work made it possible for the standing committees to transact business in an efficient manner. The parochial reports were read and in-

vited not only attention but also created inspiration and enthusiasm. The standing committees reported in their order and each report was given careful consideration. The petition of Mr. William Dieckmann to be reinstated as pastor of the Reformed Church was emphatically denied. The committee appointed for the proper functioning of the sustentation cause is: Rev. Carl Gramm, D.D.; Ernst Strassburger and Elder Michael Roth. The overture of St. Mark's Church in reference to creating an employment bureau was referred to a special committee consisting of Revs. E. Strassburger, M. J. H. Walenta, J. Schmitt and Elder Wm. B. Haeussler. The devotional exercises were conducted each morning of the sessions by Rev. H. G. Wiemer and Rev. J. M. Hoelzer. The fall meeting of the Classis will be held in Bellerose, L. I., on October 14 at 2 P. M., Rev. P. Scheirer, pastor. Among our guests and visitors were: Rev. J. M. Mullan, superintendent of the Board of Home Missions, who also addressed the Classis; Rev. Richard Lange, pastor of the Presbyterian Church, Lawrence, Mass.; Rev. P. Scheirer, pastor, of Bellerose, L. I., and Mrs. Carl Gramm. The sessions of the Classis terminated on Thursday afternoon. An inviting automobile ride was arranged for Thursday afternoon through the suburbs of Boston and over the historical grounds surrounding the revolutionary period. The hospitality enjoyed and the friendship rekindled will remain in our memory for a long time.

—M. J. H. Walenta,

Stated Clerk of New York Classis.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Eighth Sunday After Trinity,

July 21, 1929.

Ezekiel's Vision of Hope

Ezekiel 47:1-9.

Golden Text: Of the increase of his government and of peace there shall be no end. Isaiah 9:7.

Lesson Outline: 1. The Source of the Stream. 2. Its Volume. 3. Its Blessings.

We recall that Ezekiel began his great career as a spiritual leader of exiled Judeans several years after his deportation to Babylon in 597 B. C. A perusal of his book shows that his work passed through two main phases. Until the destruction of Jerusalem in 586 B. C., he devoted himself to combating the vain hopes of his exiled people, born of stubborn pride and spiritual blindness. His constant message was that their Holy City was doomed and that

their expectation of a speedy deliverance from Babylon was vain. The record of these sermons is found in chapters 1-24. But in the remainder of the book a new note vibrates (25-48). Its keynote is restoration. With magnificent assurance of faith, the prophet predicted that his nation should again be restored to their land, and to their ancient privileges as the people of God. The means and methods of that restoration are described symbolically in chapters 37-39. And in the closing section we have pictures, in magnificent imagery, of the glory and power of that future theocratic Kingdom.

Our final lesson from Ezekiel is taken from that closing part of his book in which the prophet describes the glories of the new age of faith in God, and glad of submission under His righteous and gracious rule. The nation that was dead in its trespasses was revived by Jehovah (37:1-14). And the new life, like a stream, was destined to flow forth and quicken, not merely the Judeans, but the descendants

of the northern kingdom as well (37:16-22). But none of these poetic pictures surpasses our lesson-chapter in beauty and suggestiveness. Here the poet-prophet, under the direction of an angelic guide, sees a life-giving stream of water issuing from the temple. It reminds us vividly of the "river the streams whereof shall make glad the city of God," which is mentioned in the Book of Revelation.

The suggestive sub-titles of our lesson are, Will the right finally win? and, The Cure for the world's ills.

I. **The Source of the Stream**, vs. 1-2. "And He brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward; and the waters came down from under, from the right side of the house, on the south of the altar." Ezekiel was a priest as well as a prophet. And here he speaks from the viewpoint of a priest. The new order which he predicted was ecclesiastical. Its center was the restored temple, with its hallowed ceremonial services. Its leaders were the priests at the altar. Therefore Ezekiel described the restoration of the temple and its appointments with great minuteness (chapters 40-46). This holy temple was the source of the life-giving stream. It issued from under its threshold. It flowed across the temple-area, past its great altar, and disappeared under the eastern wall of the city.

The details of this picture are unimportant. They may interest our Roman brethren, who magnify the priestly and ecclesiastical aspects of religion, but they have no large significance for Protestants. For us the center of worship is not the altar but the pulpit, not the priest but the preacher proclaiming the gospel of Christ. Let us not attempt, then, to press the details of Ezekiel's beautiful imagery for its supposed spiritual meaning.

But let us note that the source of the stream is beneath the threshold of the temple. It is hidden from the eye of man. Unseen, as it were, from its secret chambers the stream issues forth. How aptly that pictures the origin of religion. Whence does it come? Is it an invention of man, a discovery by him, or a revelation to him? The study of the history of religion and of psychology has thrown much light on that problem, but it has not solved the mystery of religion. Whether we look into the soul of man, or search the records of mankind, we are driven to the final conclusion that the mystery of religion can be experienced by every man and fully explained by no man. And those who experience it say, with one accord, that the source of religion is in God. He reveals Himself to mankind, and, thus, men apprehend Him.

Let us note, also, that the stream of life flowed forth from the temple. Here is a truth that needs urgent emphasis today. The Church is the target of much criticism, and the subject of much debate. Her foes pronounce her dead. They write obituaries and arrange funerals. Her friends call her sick unto death. They make diagnoses and prescribe various remedies. Some scientists and philosophers tell us that the Church has outlived her usefulness. She has rendered conspicuous service to mankind in former ages, but in this age of enlightenment science and philosophy must take her place.

Doubtless the Church may learn much from friend and foe. She is not yet the bride of Christ, without spot or wrinkle. She is merely the sum total of all those who sincerely call Jesus their Savior and who follow Him as their Master. But, in spite of her faults and shortcomings, she is today, as in the past, the channel through which flows the life-giving stream for the cleansing and healing of the nations. And this claim is not founded upon her priestly orders and sacrosanct ordinances. It rests upon her faith in Christ and in His gospel. There we find a vision of God that grips us, and a revelation of the spiritual

realities of life that saves us from sin and despair. So long as the Church shows men their Father and preaches the gospel of His love, she need fear no evil.

For the religion of salvation, proclaimed by the Church of Christ, is truly like a stream of water. There is no finer symbol of the grace of God, and the Bible makes frequent and felicitous use of the imagery of water to set forth spiritual blessings. Like pure water, the gospel quenches the thirst of the soul, it cleanses the heart from sin and guilt, and it makes barren lives fruitful. And there is in man a thirst of the soul for God and righteousness and life eternal that no cistern-water can quench. Only God Himself can satisfy it.

II. **Its Volume**, vs. 3-5. The stream of Ezekiel's vision had no tributaries, and yet it increased in volume and depth as it flowed on its course. Led by an angel, the prophet followed the stream through the Kedron Valley to the Jordan and to the Dead Sea. The angel measured its depth at regular intervals and found a steady increase of its volume. First it came only to the ankles, then to the knees, next to the loins. Finally it became a deep and broad "river that could not be passed through."

That is a beautiful picture of the growth of God's Kingdom in the world. Rising from its hidden spring in the heart of God, receiving no enlargement from earthly sources, the stream of salvation has flowed on and on, in an ever deepening bed and widening channel. From the tiny rill, whose silver thread is seen in the earliest pages of the Bible, it has grown to the boundless and unfathomed ocean of God's love and grace revealed by Jesus Christ. As water bursts unbidden and unearned out of the hidden recesses of the earth, so has our salvation issued out of the heart of the Eternal. Men can only take what God so freely and fully gives. They can neither make the water of life nor check its growing volume. Like a tidal wave the love of God floods the sea of life. Slowly but irresistibly it flows into hearts, communities, and nations.

The pages of Christian history reveal the marvelous fulfillment of the prophecy of the deepening and widening river. It was a very small company of young men who heard Jesus say, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." But after a thousand years, in spite of opposition and persecution, the small river was knee-deep. Today it has girdled the earth, and daily its beneficent flood is rising.

Ezekiel did not follow the course of the deepening river to its end. The angel told him about its future history, and the prophet was content. Like the ancient seer, we, too, can see the river's end only in a vision of faith and hope. But as we note its ever-widening sweep in past ages and its vigorous flow today, we also are content. It may change its bed from time to time. There will be ebb and flow, little eddies and stagnant pools, but its main flow will be onward in ever growing volume until the whole world is cleansed and refreshed by its life-giving water.

III. **Its Blessings**, vs. 6-12. When Ezekiel had noted the deepening of the stream, the angel bade him observe its power to make sterile shores fertile and barren lands fruitful. He told the marveling prophet, "Every living creature which swarmeth, in every place whither the river shall come, shall live." Trees shall line its banks. It shall heal the saline water of the Dead Sea and make it swarm with fish. Industries shall arise on its shores from Engedi to Eneclaium.

We know that this poetic imagery pictures sober facts. Who can name or count the blessings that come in the wake of religion? The whole world, skeptic, pagan, and Christian, is vastly indebted to Christ for the benefits His gospel has brought to men. But one dark stain mars this beauti-

ful picture. We read, "But the miry places thereof, and the marshes thereof, shall not be healed; they shall be given up to salt" (v. 11). Yet this tragic touch also is true to life. There is health and healing, fruit and flower for all who will open their hearts to the life-giving stream. But hearts that are steadfastly locked and sealed to the gospel will remain miry and marshy. Like the Dead Sea, they shall be given up to salt in which no living thing can abide; no green thing grow.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 21st—Every-Day Citizenship.

Rom. 13:3, 7-10; Ps. 15:1-5.

Citizenship means the relation of the individual to the state or the nation of which he forms a part. There are three great institutions in human society: the Home, the Church and the State. All three are ordained of God. Man's relation to the home makes him a father, a son, a brother. His relation to the Church makes him a Christian and his relation to the state makes him a citizen. While these three institutions are separate and distinct they nevertheless vitally affect and influence each other. They are inter-related. A man can be a father, a Christian and a citizen at one and the same time. We make a mistake when we put them into separate compartments and when we try to keep them independent of another. You cannot well divide personality and say: this belongs to the family, this belongs to the Church and that other belongs to the state. The individual is a unit and belongs to all three at one and the same time.

To be a citizen of the state is a very significant thing. The state exists for its citizens and the citizens defend the state. The state passes certain laws for the benefit of its citizens and the state thus becomes the protector of its citizens. No matter where a citizen of a nation goes the state is there to protect him and keep him from harm and danger. The meanest citizen of these United States has the whole government of the nation back of him wherever he may go. "The state enables us as citizens to dwell in safety in our homes, walk on our streets, go about our business, worship in our Churches and travel to the ends of the earth. All that it asks is that we obey its laws, pay our taxes and defend it even at the sacrifice of our lives. Instead of the state being a tyrant, subjecting us to all sorts of hardships and burdens, it is our friend and benefactor and guarantees to us certain privileges which we otherwise could not enjoy. The state is made up of a group of individuals who share many things in common and who have banded themselves together for their mutual interests.

We should feel conscious of our citizenship at all times. There are times when it may become more accentuated than at other times. When the nation is threatened from without or from within, when it makes a special call for our services, then the spirit of citizenship rises high. This is true especially in times of war or a great crisis. How the fires of patriotism were fanned into a lively flame when we entered into the world war! We expressed it in our songs, in speeches, in buying liberty bonds, in floating the flag to the breeze, in volunteering for service and in a thousand other ways. But citizenship is a matter not of spasm or of a sudden outburst of devotion; it is a constant, steady, continuous living for one's country. The poet wrote: "It is sweet and pleasant to die for one's country," but it is just as necessary to live for one's country as to die for it. There are those who are ready to die for the country who take little thought of living for it. Citizenship is a daily matter. It must express itself in

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times of peace as well as of war, in private as well as in public life.

There is a great deal of indifference on the part of many people respecting the affairs of the nation. Their citizenship is a matter of taking rather than of giving. They seem to live for themselves and take little or no interest in the community in which they live. If everybody would do this there would be no progress, no community spirit. The same is true with respect to the interests of the nation at large. But no country ever rises above the spirit of the people who comprise it. Every day citizenship must express itself in:

1. **Obedience to the laws.** A nation is governed by its laws. Respect for the law is an imperative necessity. There is much lawlessness in our country today. The laws have been made by the people themselves, but if they disregard the same the result will be anarchy and confusion. Perhaps we have too many laws. We might do with a few less. We have to pass laws to enforce other laws. But when a law is passed it must be obeyed. It may not suit everybody, but in America we are ruled by the majority, and the good citizen will

conform to the powers that be. Citizenship expresses itself in:

2. **Neighborliness.** In America we are one big brotherhood. We have come from many lands and have formed a nation from many racial strands. No man, therefore, is to live for himself. He must regard the rights and privileges of others. He must always have the common welfare at heart. Especially must he seek to help the weak and destitute. The curse of America today is the increasing number of selfish and self-seeking people. They look only after their own interests and in their efforts to promote these they drive less fortunate people to the wall and make their lot in life more difficult. Gradually the rich are becoming richer and the poor, poorer. It is not a good thing for our country that the number of millionaires is multiplying so rapidly. Somebody is made correspondingly poorer. Service should be the law of citizenship as well as of Christianity. If a man wins position and power, if he acquires wealth and influence he is expected to use these possessions for the good of others. We are our brothers' keepers. We form a "bundle of humanity" and must bear each others' burdens. Citizenship expresses itself in:

3. **Religious life.** A true citizen will keep the fountains of religion flowing. Religion lies at the basis of true national life. Remove it and the structure of our civilization will totter and tumble down. And yet in America there are millions who live without God and without the institution of religion, which is the Church. They may maintain a show of morality, but mere morality is not enough. Even morality is kept alive through the Church. Not for long would we have justice and truth and virtue and honesty if the institution of religion were utterly neglected. Therefore, the true citizen is also a true Churchman. He will not only stand for high national ideals, but will cherish the institution which produces and inspires such ideals. He will insist on common every-day virtues. He will let his light so shine before men that others may glorify our Father in Heaven.

Every-day citizenship is a high privilege but also a holy obligation. It offers a great opportunity but also a solemn responsibility. A man should discharge his citizenship not only to win the approval of man, but also in the fear and with the favor of God. If all of the 123,000,000 of people in the United States would exercise their citizenship in this manner and live up to these high ideals we would be a nation that would be really the Lord's and we would be blessed and be a blessing to all the world. To be a true citizen on earth one must also have his citizenship in heaven. Come on, let us build a colony of heaven on earth!

NEWS OF THE WEEK

Mrs. Henry W. Elson

A campaign of education has been started by the prohibition authorities with a view to obtaining closer cooperation from the public in the enforcement of Federal and State dry laws.

President Hoover, June 25, signed a proclamation putting into effect the Boulder Canyon project under the compact which he, as Secretary of Commerce, negotiated 6 years ago between the States of Arizona, California, Colorado, Nevada, New Mexico, Utah and Wyoming.

Henry P. Fletcher formally presented his resignation June 25 as Ambassador to Italy and it has been accepted by President Hoover to take effect on Oct. 15.

Mr. Fletcher has been 27 years in the foreign service.

Adjustment of a long dispute between the Federal Government and the Northern Pacific Railroad, involving about 2,800,000 acres of land in Washington, Idaho and Montana and estimated to be worth \$20,000,000, has been assured as a result of the action of President Hoover having signed a bill that removes the areas affected from the operation of a grant made to the railroad in 1864. The lands are included in forest reserves and the Government was anxious to retain them in pursuance of its policy of conservation.

World automobile production increased

by more than 1,000,000 vehicles in 1928, as compared with 1927, and set a record total output for the industry, according to a report made public by the Department of Commerce.

President Hoover has issued a proclamation calling for the observance of the 150th anniversary of the death of Brig. Gen. Casimir Pulaski, Revolutionary War hero, on Oct. 11, with appropriate exercises and ceremonies in schools, Churches and at other suitable places. The President also directed that the flag be displayed upon all Government buildings on that day.

Commemorating the exploits and lives of Commodore Oliver Hazard Perry, the "Hero of Lake Erie," and Commodore Matthew Calbraith Perry, who opened Japan to American commerce, the farm house near Wakefield, R. I., in which the former was born, and the latter spent much of his boyhood, opened as a museum June 29.

Thousands of Lutherans from all parts of the world began at Copenhagen, June 26, the first session of a nine days' Lutheran world convention in the presence of King Christian, of Denmark.

John D. Rockefeller, Jr., has given \$350,000 to St. Luke's International Hospital at Tokio, China.

Formation of the largest aviation holding company in America, with assets of more than \$70,000,000, through the amalgamation of the Wright Aeronautical Corporation, the Curtiss Aeroplane and Motor Company, and the Keystone Aircraft Co., has been announced.

The Kellogg Anti-War Treaty was signed June 27 by the Japanese emperor, completing its formal ratification by Japan, last of the 15 original signatories to ratify.

Captain Hawks arrived at Los Angeles June 27, after 19 hours, 12 minutes in the air, setting a new record for an East to West non-stop flight.

The Treasury surplus on June 30, ending the fiscal year 1929, was \$185,000,000, after deducting \$45,000,000 due to railroads.

The annual invasion of England by American tourists has spread over the country to an extent which makes shopkeepers, hotel men and steamship lines look for one of the biggest seasons in years.

Commander Richard E. Byrd, in a report to Secretary of the Navy Adams, June 28, from Little America, Antarctica, stated that the aviation expedition which he heads, has seen at least 20,000 square miles of hitherto unknown Antarctic areas.

Thomas A. Edison has declined to relinquish the proprietorship of his birthplace at Milan, Ohio, to the State of Ohio. He intends to remain the owner of his boyhood home as long as he lives.

Louis Spreckles, widely known sugar man for many years general manager of the refinery of the Federal Sugar Refining Company in Yonkers, died suddenly at his Yonkers home June 29. Mr. Spreckles belonged to the famous family of sugar men on the Pacific Coast.

William Whitman Farnam, financier and former treasurer of Yale University, died at his home in New Haven June 28, at the age of 85.

Major Ramon Franco and his three companions, lost at sea for a week, were rescued near the Azores June 29, by the British aircraft carrier Eagle. They alighted on the water when their fuel gave out. Their seaplane was only slightly damaged and was brought back with them to Gibraltar. King Alfonso, who is now in London, personally thanked King George for the British navy's rescue of his country's aviators. All Spain is rejoicing. Five nations had joined in the search of the lost fliers who had left Cartagena, Spain, on June 21 for New York by way of the Azores and Halifax.

Commander Byrd has named the inlet from the Bay of Whales, on which Little America is situated, Ver-sur-Mer Bay, in honor of the fishing village in France near which he landed two years ago after his long flight across the Atlantic.

The National Conference of Social Work opened in San Francisco June 30. Old age and its tragedy of dependency, the Indian and his problem, care of dependent children and others were few of the subjects discussed.

Secretary Wilbur has announced the prize winning communities in the eighth nation-wide Better Homes Campaign. Dr. Wilbur now heads Better Homes in America, an educational organization promoting home ownership and the improvement of home and community life. Greenville, S. C., received the first prize of \$500 for the educational program carried out by the Better Homes Committee.

John Coolidge, son of the former president, an Amherst graduate, and now a clerk in the employ of the New York, New Haven and Hartford Railroad, has entered the School of Business Administration, Harvard University, for a six weeks' course this summer.

Assurances have been given to President Hoover by dominant Republican leaders that the tariff law will be scientifically revised by the Senate Finance Committee, and the heavy duties on necessities carried in the House bill will be reduced.

Wilmer Stultz, the aviator who piloted Miss Amelia Earhart safely across the Atlantic a year ago, was injured fatally and two passengers with whom he was "stunting" at low altitude were killed instantly in an airplane accident near Mineola, L. I.

It has been officially announced that an important Sino-British naval agreement had been signed at Nanking, under which China, in connection with a comprehensive building program, intends to train cadets in England and has engaged a British naval mission to "assist in the development of the Chinese Navy."

The French Government for the second time has honored an American citizen by striking a medal, the latest being one in honor of the late Myron T. Herrick, American Ambassador to France. The first medal was struck in honor of Colonel Lindbergh.

The sum of \$339,617 has been raised for reconstruction work in Palestine, it has been announced at the convention of the Zionist Organization of America in Detroit, July 1.

Miss Amelia Earhart, trans-Atlantic flier, has been appointed assistant to General Traffic Manager H. B. Clement of the Transcontinental Air Transport, Inc., which is to operate the coast air-rail line. Miss Earhart will be one of the passengers on the westbound inaugural flight of the line July 8.

Many countries of the world are co-operating with the American women who are backing the first world interdependence exhibit ever to be projected. The exhibit will be shown in Geneva July 27 to Aug. 27.

THE NEW TRINITY CHURCH, AKRON, OHIO

By Rev. Allen R. Bartholomew, D.D.

(See cover of this issue)

The solemn dedicatory services of the new Trinity Church, Akron, Ohio, from March 3-10, 1929, mark a special epoch in the history of our Akron Churches, as also an event of rare significance to our entire denomination. The erection of a Church is always an evidence of a vigorous Christian life on the part of pastor and people, but to undertake and complete a building of such proportions is an index of a dauntless faith and of a courageous spirit. This magnificent Church is an ornament to the city, a credit to the people and an honor to God. Unfortunately, to read about it,

is not to see it in all its beauty and strength. One almost hesitates to attempt a description, for it can truly be said, it is a creed in stone, a hymn of praise to God, and a proof of man's devotion to His service.

The building is of modified English gothic type with clere story treatment for the auditorium, a connecting tower chapel and the educational department of collegiate gothic type. The gothic arches which are so prominent in this building remind the worshipper that this is a sanctuary, and lift the heart and mind far and beyond the commonplace of life to God, who is enthroned in heaven. The message of the main entrance is one of universal salvation through the birth, passion, death and victory of Jesus Christ, running through the beautiful symbols which begin with a star and end with a cross. The key-stone of this entrance is a shield representing the Holy Trinity, and is significant of the name of the congregation. The vestibule is separated from the auditorium by beautiful panels and leaded glass, enhanced by four significant emblems, namely: the fleurs, the open book, the cross and crown, and the anchor; on either side of the double doors entering into the Church.

The nave of the Church is narrow and high to carry out the exterior design. Broken by low cloister aisles on either side is carrying out in a double way the double arches and giving one the effect of the Old World Cathedrals. The Church is in the shape of a cross, formed by the two transepts. The chancel is about 30 feet in depth, and is arranged with a pulpit on the south side and the lectern on the north side, with beautiful wainscoting running into the reredos. These represent the hangings in the Old Testament tabernacle, especially the reredos, representing the front hangings which beautify the altar. On this reredos we find again the story of the Cross. The communion table is appropriately ornate and bears the words in rich carving: "This do in remembrance of Me."

The organ is a sweet-toned instrument, three manuals, having a compass of 40 stops, including chimes and harp and the echo organ. A second console is placed in the chapel which is attached to the great and choir organ and has a range of 19 stops. The choir stalls are in the chancel, accommodating a large chorus choir.

The chancel, which is a part of the auditorium, has all the feeling of a small sanctuary and will lend itself for services for smaller groups and as an overflow for the auditorium.

The windows are of chaste design, a splendid reproduction of the XV century Gracaille, and aim to tell the story of salvation through a series of inspiring symbols. The Easter window shows the Risen Christ, in the center panel, with Christ before Pilate on the one side, and the descent from the Cross on the other. One of the large windows is historical, setting forth the doctrine and history of the Reformed Church. The pastor will find rich material for a number of highly instructive sermons in the symbolism used in the Church. Indeed, such an interpretation will enrich the minds and hearts of the members and make them more appreciative of their house of worship. Here and there in the Church are many memorials which will conserve the sacred influence of the kindness, love and devotion of those who have gone before in the way of life. It would be an inspiring example worthy of imitation by others if the names of the donors as well as the articles could be given, but space forbids it.

The Educational Building is worked out along the lines of a closely departmentalized educational program. On the first floor, the mothers' room, the cradle roll department, the beginners' room and the primary room, with six separate alcoves besides the ladies' parlor and the Church

office. On the floor above, there is a very acceptable young people's department over the chapel. This department has five separate class rooms screened from the assembly with wooden panels and leaded glass. The teachers' training room is to be equipped as a real work shop for the coming teachers.

The intermediate department is large and commodious with four separate class rooms. The junior department with its seven separate class alcoves and on the west side of the corridor, a men's parlor and official conference room. The social life represented in the Church group will be cared for in the large social hall which will be the meeting place for the adult department of the school for all literary and dramatic activity. In this hall there is a large stage provided with curtains and hangings for all special festivals and dramatic presentations. A large kitchen is also attached to the social hall. To the extreme south is the play room of the Church, a hall 38x78 feet, well arranged for recreational work, provided with shower baths and a fine young people's lodge. It must be evident from this meagre description that no one can adequately portray in a brief article such a large, imposing and well-equipped edifice for worship and work.

The services of dedication were in full accord with the spacious and soul-uplifting sanctuary. The anthems, hymns and organ selections were of a worshipful character. It is always an aid to worship when the choir members are gowned, for then all the singers appear alike in the presence of the Lord and in the sight of the congregation. Why should not also the minister be gowned, when the choir is?

It was a great honor, and a mark of distinction, that I shall ever prize, of having been chosen to preach the sermons on the day of dedication. Seldom does one face an audience so large, attentive, intelligent and responsive to the Word of God. In fact several hundred people heard the service in the social hall by the aid of amplifiers. A sacred hush fell over the vast congregation during the dedicatory act in charge of the pastor. It was a most solemn moment when this temple built with hands was consecrated to the Triune God and for the sole purpose of preparing men and women for the life that now is, and at the end of their days for that temple, not made with hands, eternal in the heavens.

An all Reformed Fellowship Service was held in the afternoon, at which time the choir of Grace Church rendered several fine anthems, and greetings were brought by the pastors of our Churches in Akron and adjacent towns, and Rev. Dr. Henry Gekeler, editor of the "Christian World."

I can only allude to the dedication of the organ on Monday evening; the Interdenominational Fellowship Night, Tuesday, with Rev. Dr. George W. Richards as the speaker; Young People's Rally, Wednesday, with Rev. Dr. W. W. Rowe as the speaker; Community Night, Thursday, with an address by Dr. A. E. Hangen; Laymen's Night, Friday, with Rev. Dr. William E. Lampe as speaker; Children's Day, Saturday afternoon, and closing with an evangelistic sermon by Rev. Dr. R. C. Zartman on Sunday evening.

Trinity Church has had five pastors: Rev. E. D. Wettach, D.D., organized the congregation on Nov. 9, 1890, with 84 members, and he had the joy of being present at the dedication of the new Trinity Church; Rev. James E. Freeman; Rev. E. G. Klotz; Rev. George Longaker, D.D., and the present incumbent, Rev. George Milton Smith. The new Church, with lot and equipment, will cost approximately \$300,000. A large proportion of this amount has already been provided for, and if the spiritual interest manifested on the part of the members during my presence is a token of their financial willingness, it will not be many years until this magnificent House

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of God will be free of all material encumbrances.

Truly, this new Church will stand as an enduring monument to the driving energy of Pastor Smith, the realization of his dream when he came to Akron, and the seal of divine approval upon an achievement of which the whole Reformed Church may well feel justly proud. Akron is a most enterprising city in the business world, and we thank God that the spirit of a sanctified enterprise prevails among all our pastors and people, as is evidenced in their hearty cooperation and liberal support of all the activities of the Church.

OBITUARY

THE REV. HIRAM KING, D.D.

Dr. Hiram King was born in Armstrong County, Pa., July 17, 1839. He was the son of Thomas King and his wife, Catharine. On Aug. 28, 1841, he was baptized by Rev. William Weinel. May 16, 1857, he was confirmed by Rev. Frederick Wise. On July 30, 1858, he was married to Miss Sarah Frantz, a young lady of his community.

The young couple at once undertook to procure a home for themselves. They purchased some land and arranged for the erection of a house thereon. This enterprise, however, was never completed, as the young husband felt constrained to enter the ministry. The young wife sympathized with his purpose. He began to prepare himself for college but the Civil War came on. In 1863 he enlisted in the 57th Militia, an emergency force called out for the protection of Western Pennsylvania. At the end of 90 days the regiment was discharged. Then in September, 1864, Hiram King enlisted in the 6th Pennsylvania Heavy Artillery and served as a soldier to the close of the war.

By this time 4 children were born to the family, one son and three daughters. Nevertheless, Mr. King resumed his preparation for college, studying privately and in academies of the neighborhood, yet providing for his family. In 1868 he entered the junior class in Franklin and Marshall College, graduating in 1870 with high standing in his class. He entered the seminary and completed its three year course. He was offered a shorter course but he insisted upon the full course.

In 1873 Hiram King was ordained to the gospel ministry by West Susquehanna Classis and installed pastor of the Bellefonte Charge, which he served 6 years. He then served as temporary missionary at Lock Haven, Pa.; Ridgely, Md.; Allegheny City and DuBois, Pa. In 1881 he became pastor of the Somerset Charge, which he served a period of 32 years. The charge at the time consisted of two congregations conveniently located, Levensville and Somerset. Five years afterwards two other congregations, Shanksville and the Glade, were added to his field. The charge now extended 20 miles in length. Without horse or conveyance he served this charge for 13 years, traveling much on foot. In 1899 the charge was again restored to its original two congregations. In 1904 the title of Doctor of Divinity was conferred upon him by his alma mater, Franklin and Marshall College. After 40 years of service Dr. King retired from the regular pastorate.

For 15 years to the day of his death, Dr. King was chaplain of the Somerset County Home and for 40 years chaplain of the Grand Army Post, of which he was a devoted member. Many years, until feebleness prevented, he visited the hospital of the town regularly on Sunday morning, taking flowers to the patients and ministering unto them in spiritual things.

During his ministry Dr. King occupied

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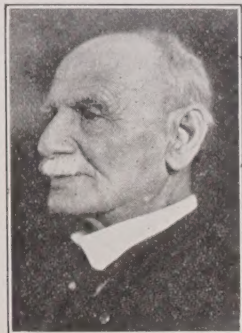
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Registrar.

various public positions, such as president of Classis, president of Pittsburgh Synod, member of the Board of Beneficiary Education of the Synod, member of the Board of Visitors to the Theological Seminary at Lancaster, and delegate to the General Synod at Fort Wayne, Ind. Under his pastorate Churches were repaired and remodeled and new Churches erected. When the new court house was erected he was instrumental in having a town clock installed in its cupola.

Dr. King was industrious and economical. His salary always was small, yet he lived comfortably, provided for his family and made some benefactions. In the name of his mother, Catharine King, he established a fund with the Board of Education of the Eastern Synod to aid worthy young men studying for the ministry. He remembered the struggles of this younger days. In memory of his wife and his grand-daughter, Ruth Junio Ferner, both deceased, he placed \$200 with the Board of Foreign Missions for giving the Gospel to the children of men. He was never idle. In his retirement he devoted much time and faithful labor to horticulture. He was an efficient and successful gardener.

Dr. King was a minister of more than ordinary ability. He contributed frequent articles to the theological and religious papers of the Church. His language was chaste and profound. In his preaching, as in his writing his thoughts moved in the sphere of the metaphysical and mysti-

cal. As a consequence he was not always understood or appreciated at his full merits. But he himself always felt convinced of the correctness of his positions. He was honest, sincere and pure of heart, and highly respected by the people of the community.



The Rev. Dr. Hiram King

Dr. King died at Somerset on Sunday morning, June 23, aged 89 years, 11 mos. and 6 days. His body was laid to rest on the afternoon of the following Tuesday. Funeral services were held at his home under the direction of Rev. George L. Roth, D.D., pastor of the family. He was assisted by the Rev. Frank Wetzel and A. E. Ingal, D.D. Each participant read a scripture selection and offered prayer expressive of some phase of Dr. King's life and thought. Dr. Roth conducted the liturgical part of the service. All the ministers in attendance united with him in reciting the 23rd Psalm and the audience united in the Lord's prayer.

This service complied in general with Dr. King's own request. At the grave after the committal, a half-dozen members of the Grand Army Post, all of them aged and infirm, with much feeling, conducted a service for him who had in the past taken part in a similar service for departed comrades.

Dr. King's son, Arthur Adolphus, lives with his family at Turtle Creek, Pa.; of his daughters: Ida Catharine died years ago; Mrs. Laura Eugenie Ferner, a widow, and Mrs. Irene Rosetta Platt live in Somerset. A granddaughter, Irene Rosetta Platt, is the wife of Rev. S. E. Lobach, Waynesboro, Pa. —A. E. T.

ELDER GEORGE W. WERNER

Mr. George W. Werner for many years a delegate elder of St. John's Church, Orwigsburg, Pa., passed to his reward on June 14 at the age of 69 years and 7 days. He was the son of Aaron and Sarah (nee Showers) Werner. The departed was a life-long resident of Orwigsburg, Pa. He was a good citizen of the community, being interested in the success and welfare of the town's progress; in his relations with his fellowmen he was honorable and conscientious; in the home he was a faithful husband and generous father; in the Church he was an example to his fellow Church members.

In his going the Church lost one of its spiritual pillars. He was born a son of the Church, reared in the Church and remained faithful to the Church in season and out of season. For upward of 50 years he was a faithful member of the choir, for several years superintendent of the Sunday School, and for many years an elder of the Church. His consecrated life, his upright relations with his fellowmen, and his obedience to the dictates of his conscience are the product of the teaching and training of the Church. The Church rejoices in the character of its fine Christian layman. Mr. Werner was married to Miss Mary Ella Lessig on Dec. 27, 1887. He is survived by his wife and a son, Dr. Frank Werner, of Reading, Pa. In his home-going the family lost a kind and

generous member; the community a wholesome citizen; the Church a loyal and devoted member. Such men are the foundation of the nation. God give us the sympathetic heart to appreciate their worth!

The funeral service was conducted by Rev. Henry J. Herber, pastor of St. John's Church. The text was the well known passage of Scripture: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:21.

—H. J. H.

ELDER JOHN FREYER

Elder John Freyer died at his home, 1213 W. Mulberry street, Baltimore, Md., June 6, 1929. His age was 83 years, 4 months and 24 days. On Nov. 9, 1879, Mr. and Mrs. Freyer were transferred by certificate from the Second Lutheran Church of Baltimore to St. Paul's Reformed Church (English). For nearly 50 years Mr. Freyer was an active and faithful member of St. Paul's Church. He served as deacon and elder of the congregation a number of terms. He was an active elder at the time of his death. He served quite a number of years as superintendent of the Sunday School. His success in this office was remarkable. He was a member of the building committee and rendered valuable service during the construction of the beautiful, churchly buildings. One of the happy experiences of his life was the striking of the match

BETHANY ORPHANS' HOME

(Continued from page 2)

or she should have been quiet. We hope to have the photos on sale at the anniversary, August 29.

We looked over our stock of empty jars the other day and found that many barrels of empty jars have not as yet been called for. We realize that the people are not canning as much fruit as they used to, but surely not all the good friends have stopped the custom. It means a great deal to us to have this fruit for the children. It means much in dollars and cents to the treasury of the Home. May we urge Sunday School classes, societies or congregations to send for a barrel or two so the "empties" will be filled for winter consumption and the room where the jars are stored may be house cleaned for the anniversary, August 29.

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ligion, those students who elect religious work have before them 16 courses under the faculty: Dr. Charles H. Rominger, a trained social worker in city sociology;

Prof. Charles J. Borneman, of the rural sociology department, and the Rev. Samuel Wicker, S.T.D., who teaches the history of religion and the Church.



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